



The Improvement Era

July 1958

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Church Features

The Editor's Page: Virtues of the Pioneers	President David O. McKay	502
Your Question: The Sign of the Dove	President Joseph Fielding Smith	504
Temple in the Pacific	Gordon B. Hinckley	506
Do Not Be Deceived (Family Hour Discussion Topic)	Clifford E. Young	530
The Church Moves On, 499; Melchizedek Priesthood, 516; The Presiding Bishopric's Page, 532.		

Special Features

Leadership Development: Preparation	Sterling W. Sill	510
The "Me" Stage (So That's What Boys Are Made Of)—III	W. Cleon Skousen	512
"Unto Every Man"	Hermine Briggs Hornum	518
The New YMMIA Superintendency Looks Ahead	Albert L. Zobell, Jr.	522
A Decade of Service—1948-1958	Doyle L. Green	524
Ruth May Fox	Lucy Grant Cannon	529
The Spoken Word from Temple Square	Richard L. Evans	540, 542, 556
Rosetta Wallace Bennett	Helen S. Williams	496
Exploring the Universe	Franklin S. Harris, Jr.	489
These Times: Variations on a Theme from the Second Continental Congress	G. Homer Durham	492
Letters and Reports		494
Anne Bennion, New Appointee to the YWMA General Board		500
Today's Family:		
Food and Foresight	Lynne A. Pettit	550
Utilize Space with Bookshelves	Louise Price Bell	554
The Last Word		560

Stories, Poetry

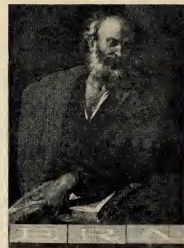
I Think of Papa	Christie Lund Coles	520
Poetry		500, 505, 545, 555, 556, 558, 559
Art and Photo Credits and Footnotes		559

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Cover—"St. Peter" by Giovanni Battista Carbone. The artist was of the Genoese school of painting. He lived from 1592 to 1677. This oil now hangs in the De Young Memorial Museum in San Francisco and is reproduced with permission of that museum.

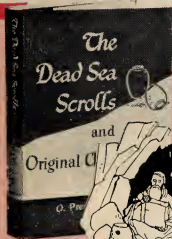
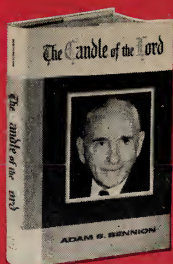


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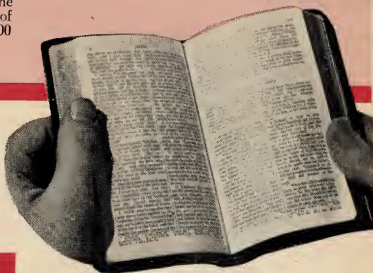


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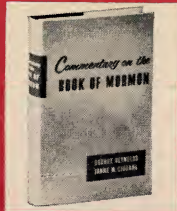


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These Times



Variations on a theme from the Second Continental Congress

by Dr. G. Homer Durham

Vice President, University of Utah

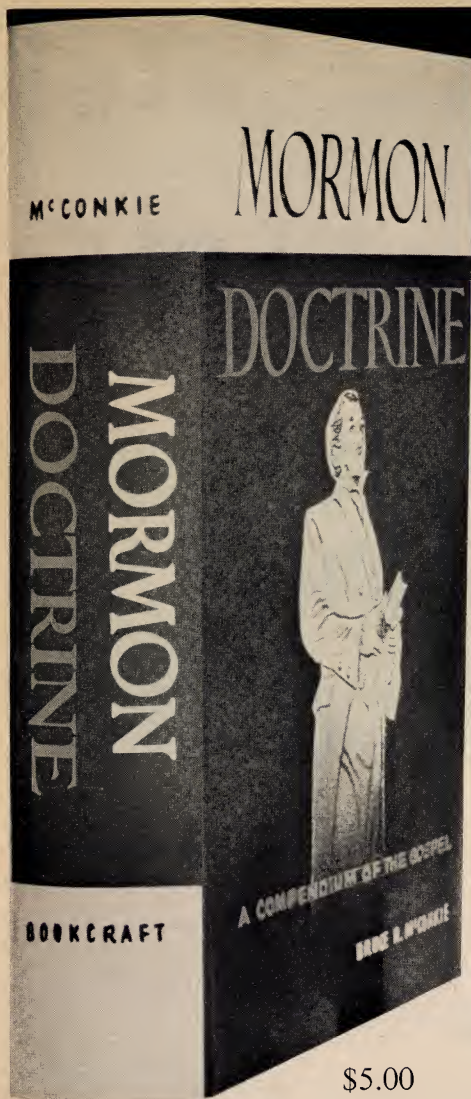
Few people take time or trouble to study the meaning of the Unanimous Declaration of the Thirteen United States of America in the Year 1776, usually called "The Declaration of Independence." It is, like many things of value—cold water, fresh air, sight, hearing, love of friends and family—taken for granted. Orators laud it. Speakers, some of whom have never read it, place it among the great documents of "human liberty."

All this expresses a truth about human, social behavior. It is that the things men live by, often are taken for granted! Without the various social "myths" (the word as used here does not mean something excogitated out of whim or fancy, but the hard, core-like values and value-systems that make human society possible), life as we know it would be unbearable. The interesting contradiction inherent in the Declaration of Independence, how-

ever, is its basic doctrine that social systems, institutions, value-systems, "myths," should *not* be taken for granted! Indeed, it gives voice to the underlying attitude that the most fundamental values are inherent in the nature of the individual man and that the social contrivances men fabricate should constantly be re-evaluated in terms of their conformity to these basic values. Only those things should long be permitted to stand which serve these profound truths, assumed to be "self-evident," with which the Creator has endowed man. So run the principles of 1776.

To begin to appreciate the doctrine of the Declaration and its "milestone" nature, one must learn something of its antecedents in the family of ideas. One must also understand something of its contemporary "relatives" and neighbors.

Readers of John Milton, and those who are familiar with the basic premises (Continued on page 557)



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Letters and Reports



**BENSON STAKE MIA AWARD
WINNER**

Ninety percent of the girls of Benson (Utah) Stake received their individual awards, and the stake YWMIA honored them at a banquet at which General YWMIA President Bertha S. Reeder and

Attendance Secretary Helen D. Lingwall were also honored guests. Benson Stake led the Church in this girls' program for the year 1956-57, with ninety percent achieving. The stake has had consistent growth in this program since 1952-53, when only 68 percent of the girls qualified.



TWO WINNERS

Richard L. Wagstaff (left) has six years of perfect attendance at priesthood and Sacrament meetings, and a near perfect

record in Sunday School and Mutual. He is a Star Scout and attended the National Boy Scout Jamboree in 1950. He is now serving a mission in the Eastern States.

Larry Jay Wagstaff, his brother, has just completed his seventh year of perfect attendance at priesthood and Sacrament meetings. During this time he has missed one Sunday School and has a near-perfect record at MIA. He is a First Class Scout and has a "Duty to God" award. Richard and Larry are the sons of Elder and Mrs. John L. Wagstaff of Parma (Idaho) Ward, Nyssa Stake.

Colorado Springs, Colorado

Dear Editors:

I think you'll be pleased to know that my article "And a Barn to Play In," which you published in The Improvement Era September 1957, was awarded "Top-

hand Award" in general articles at Denver Saturday night at Colorado Authors' League Banquet. Isn't that nice? I wanted you to know "wc" received honors for it.

Sincerely,
Nell Womack Evans



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C.

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Rosetta Wallace Bennett

by Helen S.
Williams

In a setting of spacious green lawns, winding paths, and gardens that bloom from early spring until the snow flies stands a stately brick home. On the south and west part of the house is a wide veranda which overlooks a clear crystal pool, and in it are reflected tall pines and shade trees. The changing color of the garden heralds each new season as the purple and yellow crocuses of early spring give way to the blue delphinium and the pink larkspur of midsummer, followed by the brilliant red and bronze zinnias of late fall. To this home John F. Bennett took his bride, Rosetta Wallace-Bennett, on November 17, 1897, and here she began early in life to fulfil her love of gardening by creating one of the loveliest gardens in the city. The Bennetts lived here all of their married life, rearing their family of three stalwart sons and two wonderful daughters: Wallace, Harold, Richard, Elizabeth, and Mary. Here they welcomed their grandchildren as sons and daughters married and established homes of their own.

When the grandchildren began to arrive, the north part of the garden was transformed into a playground with sandboxes, teeter-totters, swings, and trapeze bars. On week ends and holidays, grandparents, parents, and grandchildren, and in the last few years, great-grandchildren, 26 such young folk, gathered at Grandmother's home. Through the house, up and down the stairs, in and out of the garden nooks and arbors and around the veranda, the children ran and played as parents and grandparents sat and tried to visit above the voices and happy confusion of little cousins renewing their weekly



acquaintanceship and love for one another.

Such has been the tangible setting which John and Rosetta laid for their family life.

The lessons they taught in filial devotion, love of fellow men, civic pride and interest, and adherence and appreciation for the gospel and all of its teachings, were taught by example, and by spiritual, as well as material contributions to friends, family, Church, and community life.

Rosetta Wallace Bennett was born December 12, 1869, to Henry Wallace and Elen Harper Bennett. She was one of a family of eight. Her parents were converts to the Church of Jesus Christ of Latter-day Saints, and they instilled a deep and abiding faith and love for the gospel, and a great sense of responsibility and love for each member of the family into their daughter's heart. All the days of her life this gospel of Jesus Christ and the love and devotion to her fam- (Continued on page 546)



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The Church Moves On

April 1958

1 Pre-annual general conference meetings began with a meeting of mission presidents and General Authorities.

2 The annual two-day conference of the Primary association convened on Temple Square and in adjacent buildings. Today's sessions were largely for stake officers.

3 The closing day of the annual Primary conference featured a testimonial meeting, general sessions in the Tabernacle, and a reception at Hotel Utah.

4 The 128th annual general conference of the Church opened in the Tabernacle on Temple Square. Conference sessions were televised in Utah and Idaho, and broadcast in Utah, Idaho, Nevada, and Oregon.

A missionary meeting was held this evening in the Tabernacle. Returned missionaries and other groups met in their semi-annual reunions throughout the city.

5 An early morning agricultural meeting in connection with general conference was held on Temple Square.

The general sessions of the conference continued in the Tabernacle.

The priesthood session of the conference was conducted in the Tabernacle and carried by closed-circuit telephone to 128 chapels and halls in the United States and Canada. It was reported that 45,154 bearers of the priesthood heard the services by this means.

Groups of missionaries held their semi-annual reunions.

6 The 128th general conference of the Church of Jesus Christ of Latter-day Saints ended today in the Tabernacle. Sunday morning's session was telecast in Utah, Idaho, California, Nevada, Arizona, Colorado, Oregon, and Washington.

Elder Harold B. Lee of the Council of the Twelve spoke to the nationwide audience of the Columbia Broadcasting System's radio network "Church of the Air" program. His sermon was titled: "Courage to Face Life's Inevitables through Faith in a Redeemer."

Elder Hugh B. Brown, Assistant to the Council of the Twelve, addressed the "Faith in Action" radio program of the National Broadcasting Company's radio network. His title was: "He Is Not Here, but Is Risen."

Elder Hugh B. Brown was sustained a member of the Council of the Twelve; Elders Gordon B. Hinckley and Henry D. Taylor were sustained as Assistants to the Council of the Twelve; and Elder Albert Theodore Tuttle was sustained as a member of the First Council of the Seventy.

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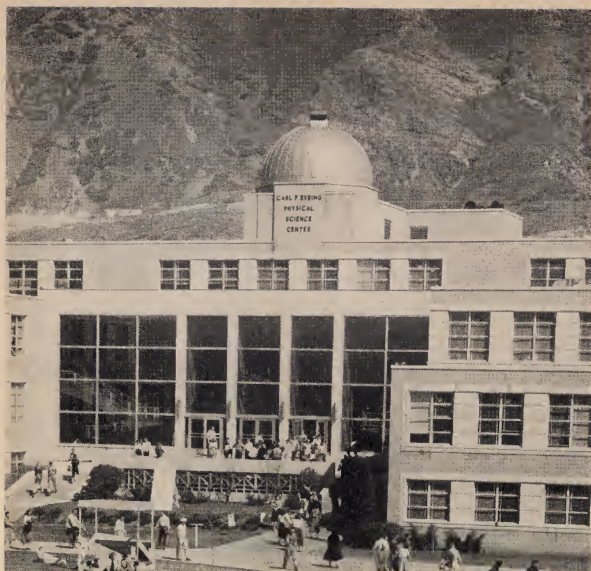
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Anne Bennion — New Appointee to YWMIA General Board



The appointment of Anne Bennion, recently returned from the French Mission, to membership on the general board of the Young Women's Mutual Improvement Association has been announced.

Miss Bennion, returned from her mission in January, and since that time has been a member of the Tabernacle Choir and a teacher in the Ensign First Ward, Ensign (Salt Lake City) Stake, Sunday School.

Prior to her mission, she served as music director of the Ensign Stake YWMIA, Sunday School and YWMIA organist, and ward chorister.

She is the daughter of Elder Kenneth S. and Sister Bernice Bennion. He is Director of the LDS Business College and a member of the Deseret Sunday School Union general board.

Her first assignment on the YWMIA general board will be with the Bee Hive committee.

ADMONITION

by John W. Ruppert

Let us in silence tread
This cool, brown-needed path that
softly turns
In the shade of firs and holds
through walling ferns
An underway, a groove. There are
unsaid
Around us here and heaping deep,
Unnumbered days; they do not
sleep.



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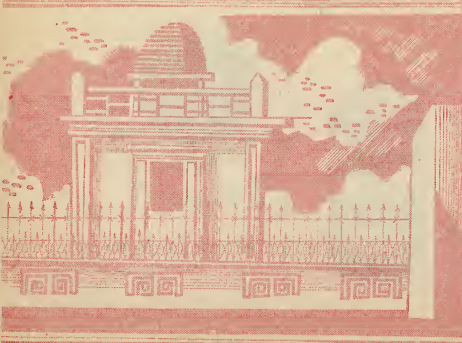
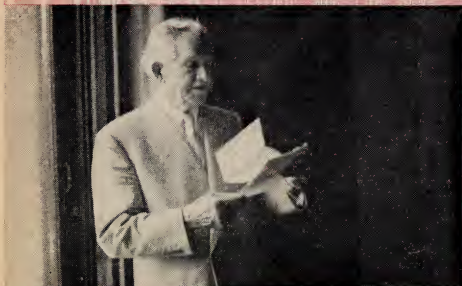
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Virtues of

by President David O. McKay

The ideals which the pioneers of our valleys of the West fostered and upheld, even under the most adverse conditions, are as applicable today in the whole earth as they were then in the Rocky Mountain settlements.

I name first their faith and reverence. In their hearts were a faith and a reverence for God which the world needs today more than anything else.

A second virtue is thrift and economy. They condemned idleness and wastefulness as not being in accordance with the rules of heaven. They recognized the need of mutual aid between capital and labor, and not only taught but also practised a spirit of co-operation between them.

Another quality exemplified by the pioneers and one of the most applicable to happiness and peace, is the little, simple virtue of self-control. If practised in the home, neither husband nor wife would say anything in the heat of temper that would wound the feelings of the other. In the workaday world, in the trials of everyday life, we become tense, responsibilities begin to weigh upon us, and we lose our tempers, and we speak harshly to one another—which produces disharmony, vexation of spirit, rift between hearts, and separation.

Another vital element applicable today is the pioneers' attitude toward slander. A person who revels in slander or gossip is mediocre, or lower. Whether by chance he has prominence in social circles, political circles, or in the Church, he lacks nobility of soul.

Much has been said about the pioneer women. But you will find few of their names inscribed on monuments erected to the brave. Some are not even known beyond their family circles; not a few lie in unmarked graves out on the plains; but the burdens

the Pioneers

they bore uncomplainingly, the contributions they made to the settlement of the arid West, the virtues they exemplified in the midst of trials and almost super-human endurance entitle them to an honored place among the heroines of the world.

The pioneer woman was equal to any emergency. Her courage in crises when she faced threatened death equaled and, in some cases, exceeded that of her husband. She was loyal to her loved ones, to the Church, and to God. She endured untold hardships uncomplainingly. She was unselfish, brave, and fulfilled, under most adverse conditions, the responsibilities of motherhood—woman's noblest calling.

Looking among my treasures recently, I picked up a piece of old homespun cloth. It was woven by my grandmother. My grandfather clipped the wool from the sheep out of which the cloth was made. There were no factories in Utah then. The cloth was carded and spun into thread by my grandmother, who had walked across the plains. As I looked at my treasured homespun cloth, it was old and threadbare, but genuine, and there was not a shoddy thread in it.

About that time I saw my daughter examining a sample of a modern piece of cloth which she wished to use for a special purpose. As she picked the threads apart and examined them closely, she suddenly exclaimed, "Why, this is nothing but paper." Outwardly it outshone in newness and attractiveness the old piece of homespun, but in reality it was shoddy.

What that piece of homespun is to a modern substitute for genuine cloth, so fundamental, unchanging virtues that have stood the test of ages are to promises of pleasure, indulgence, and false ideals in modern society. The old fundamental ideals are genuine. Some ideals which appeal today are attractive but

false. Outwardly they seem glamorous and glorious, but when tested and tried in the scrutiny of experience, nothing remains but the dust of disappointment.

Finally, the noblest ideal of these honored pioneers, and the noblest ideal in the Church today, is the ideal of service. Before they started out on their pioneer trail each day, they had their prayers either in the wagon or around the circle. Each family in every wagon had its prayers. The second thing which they had to do was to see that their muskets were properly loaded. The driver would carry his musket across his knees with the firelock ready; those who walked at the side of their teams carried the musket on the arm, in preparation for any eventuality. The third instruction was, "Let every man be considerate and as interested in his neighbor's welfare as in his own." They helped one another in adversity, shared with the hungry the last loaf of bread, gave of their time and means for the upbuilding of the community, and on not a few occasions offered their lives for the truth.

They were strong, true, virtuous, upright, God-fearing citizens and people of God—these pioneers of our mountain west.

Today we drive our paved highways, leading to cities of comfortable homes, of towering business blocks, of churches, schools—and transportation arteries leading to every great center of the world—all built upon the foundations laid by pioneers, and by those who have come after them.

Rich in material accomplishment, let us ever cherish that integrity and faith triumphant which inspired the pioneers. Let us ever remember that the best way to honor the memory of our pioneers is not merely by words, but by emulating their deeds.

What is the significance of the dove,
What was its meaning at

Your Question

by Joseph Fielding Smith
President of the Council of the Twelve

QUESTION:

"In our stake missionary class we had some discussion in relation to the Holy Ghost descending and resting on Jesus at the time of his baptism by John. In Matthew 3:16 and Mark 1:10 we read that John saw the Holy Ghost descending 'like a dove'; and in Luke 3:22, 'And the Holy Ghost descended in a bodily shape like a dove upon him.' 1 Nephi 11:27 states that Nephi saw in vision the baptism of Christ, and he says, 'I beheld the heavens open, and the Holy Ghost come down out of heaven and abide upon him in the form of a dove.' This agrees with what is written in section 93, verse 15, in the Doctrine and Covenants. 'And I, John, bear record, and lo, the heavens were opened, and the Holy Ghost descended upon him in the form of a dove, and sat upon him, . . . ' This is repeated in 2 Nephi 31:8. Now, we know that the Holy Ghost is a Personage of Spirit in the shape of a man, and the third member of the Godhead; but we are not clear in regard to the manner in which the Holy Ghost rested upon the Savior, whether it was as a dove would descend or if he took, in fact, the form of a dove. How can we explain this to an investigator?"

ANSWER:

The Prophet Joseph Smith has given us the clearest explanation of this wonderful event in discussing the question of the greatness of John. He said John was one of the greatest of prophets. His greatness was not due to his prophesying or because he performed great miracles, but because he was entrusted with the mission of preparing the way before the Lord and he also had the honor to baptize him. Said Joseph Smith: "Whoever led the Son of God into the waters of baptism, and had the privilege of beholding the Holy Ghost descend in the form of a dove, or rather in the *sign* of the dove, in witness of that administration? The sign of the dove was instituted before the creation of the world, a witness for the Holy Ghost, and the devil cannot come in the sign of a dove. The Holy Ghost is a personage, and is in the form of a personage. It does not confine itself to the *form* of the dove, but in *sign* of the dove. The Holy Ghost can-

or the sign of the dove, in scripture? the baptism of the Savior?

not be transformed into a dove; but the sign of a dove was given to John to signify the truth of the deed, as the dove is an emblem or token of truth and innocence."¹

We raise no question as to the fact that the Holy Ghost did appear to John in the form of a dove and that the sign of the dove was given to him as convincing evidence that it was verily the Son of God whom he baptized. It is also true that Nephi was granted in vision to have the same experience. He saw the baptism of our Lord and the Holy Ghost descend upon the Lord apparently in the form of a dove, the dove being an emblem of purity. It is interesting to consider other passages of scripture in regard to the dove. Satan cannot imitate this sign; that is one thing which is denied him. The dove has been considered as a sacred emblem through the history of Israel. It was the dove which Noah sent forth from the Ark which returned to him with the evidence that the waters had departed from the face of the earth. The dove as an emblem of purity was offered in sacrifice in ancient Israel, and perhaps before, by which means certain sins were cleansed. Chief among these was the purifying of mothers after the birth of their children as follows:

"And when the days of her purifying are fulfilled,

¹(See page 559 for references.)

for a son, or for a daughter, she shall bring a lamb of the first year for a burnt offering, and a young pigeon, or a turtle-dove, for a sin offering, unto the door of the tabernacle of the congregation, unto the priest:

"Who shall offer it before the Lord, and make an atonement for her; and she shall be cleansed from the issue of her blood. This is the law for her that hath born a male or a female.

"And if she be not able to bring a lamb, then she shall bring two turtles [turtle doves], or two young pigeons; the one for the burnt offering, and the other for a sin offering; and the priest shall make an atonement for her, and she shall be clean."²

A short time after the birth of our Savior, when the days of his mother's purification were accomplished, "they brought him to Jerusalem, to present him to the Lord. . . .

"And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtle-doves, or two young pigeons."³

In counseling his apostles as they were about to go forth on their first missionary journey, the Lord said to them: "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves."⁴

REFUGE

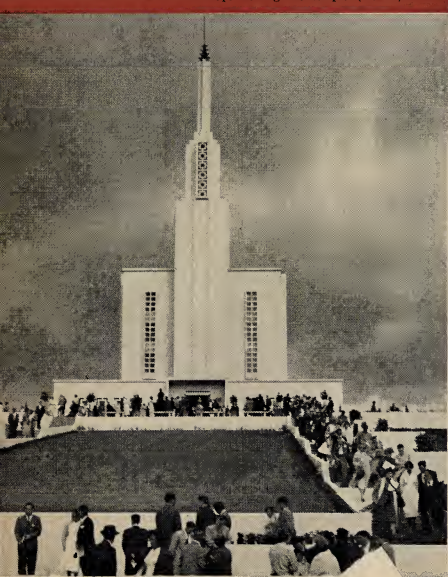
by Georgia Moore Eberling

There is no place in this unquiet world
where one may find a refuge and be safe,
for everywhere Mars' thunderbolts are hurled
and Peace walks lonely like a homeless waif.
The world is wracked with battle-pangs and fear . . .
Distress of nations and signs in the sky
foretell that Armageddon may be near.
Now men search space and swifter wings to fly.
But there is one sure fortress for each heart
that finds God in the stillness of the soul,
for Faith and Hope dwell in that "place apart,"
and Courage comes though waves of tumult roll.



President and Sister McKay (top) are greeted at Honolulu by Church leaders; (center) President and Sister McKay and the Right Honorable Walter Nash, Prime Minister of New Zealand, with Presidents Clifton Boyack and George Beisinger. (Below) One of the eight groups of LDS girls from choirs who sang for the dedicatory services each day.

Welcoming ceremony in honor of the President's party (right).
Groups visiting the temple (below).



This was the day for which they had prayed and waited, this day in April 1958 when the house of the Lord was to be dedicated.

From the South Island and the North Island of New Zealand had come Pakeha and Maori. From Australia—even from faraway Perth on the west coast and from Tasmania to the south—had gathered the Saints of the two Australian missions. From the isles of the sea, by boat and plane, had assembled the people of Samoa, Tonga, Raratonga, and Fiji. Tahiti and Hawaii likewise were represented. And then from America came the President of the Church and others of the General Authorities and their wives, together with missionaries who once had labored in New Zealand and now returned in a great airborne caravan.

They were men of many patterns—men of the trades and professions, factory workers, gatherers of copra, divers for pearl shell. But they were strangely alike. A businessman from the United States said he had



Temple in the Pacific

by Gordon B. Hinckley
Assistant to the Council of the Twelve

never cried so much as when he embraced the brown-skinned, unforgetting people among whom he had labored twenty years earlier.

There was no race distinction. All were citizens of the kingdom of God. All held the priesthood, and observing them, one sensed the limitless power for goodness, unity, and truth in men bound together in the work and the authority of the Lord.

Most of them were accompanied by their wives. Some brought their children. Nothing like it had been seen before in all that vast area of the Pacific. Generations likely would pass before there would be another occasion its equal. The New Zealand Temple was to be dedicated.

In the green valley of the Waikato River a miracle had been wrought.

On peatland and meadow had grown a campus, and on the hill to the south stood a temple. Seven years earlier this had been a farm, as was now the area surrounding it. Hedgerows had divided it into

a neat pattern of fields. Then came the Saints, reading blueprints six days a week and the Bible on the seventh.

From the Church forest came the Rimu wood. From the quarries came sand and pumice. A mill, a concrete block plant, a joinery, a garage. Here was pioneering again, done by missionaries.

For three weeks prior to the temple dedication the public was escorted through the building, 112,000 of New Zealand's two million-plus citizens. They were curious; they were courteous; and they were complimentary. They saw the miracle of this project—each block made and laid by missionary hands, each nail driven, each pipe joint tightened by those who had consecrated their labors.

There had been a feverish cleanup in anticipation of the dedication. The low wail of a siren sounded each morning at five to awaken those who had labored until midnight the evening before. A quick breakfast, a morning prayer, and the crew was at work.



Group leaving the temple after the eighth and final dedicatory service. Left to right, they are: Elder and Sister Wendell B. Mendenhall, Elder and Sister E. Albert Rosenvall, Elder and Sister Marion G. Romney, Elder Rulon H. Tingey, President

and Sister David O. McKay, Elder and Sister Delbert L. Stapley, Elder and Sister Gordon B. Hinckley, Elder and Sister Ariel S. Ballif, and Elder and Sister Edward O. Anderson. Elder Rosenvall is president of the new temple.

President and Sister McKay arrived at the temple on Saturday, April 19. They were accompanied by Elders Marion G. Romney and Delbert L. Stapley of the Council of the Twelve, myself, Wendell B. Mendenhall, chairman of the Church building committee, George R. Beisinger, construction supervisor, and our wives. Elder Rulon H. Tingey, former New Zealand missionary, traveled with President McKay as secretary.

The presidents of the Pacific missions were there with their wives—Ariel S. Ballif of New Zealand, Zeph Y. Erekson of Australia, Thomas M. Bingham and his successor, John O. Simonson, of South Australia, Charles M. Sampson of Samoa, Fred W. Stone of Tonga, Ellis V. Christensen of Tahiti. President Edward Y. Clissold of the Oahu Stake and member of the Pacific Board of Education, also former president of the Hawaiian Temple, had come from Honolulu.

Most affectionately received, among visitors from the States, was Elva S. Cowley, widow of Elder Matthew Cowley, the beloved apostle to the Polynesians.

For two years the people of the missions had prepared for this occasion. President McKay was led from his car by two men in Maori dress. In traditional fashion he was challenged, as had been visiting chiefs of old, then embraced.

Six thousand members of the Church stood in reverent attention with bared heads. Elderly women, remembering the visits of Elders McKay and Hugh J. Cannon to the missions in 1921, wept with gladness at the return of the prophet of the Lord. Old men, strong men who had been valiant in the faith shouted welcomes.

It was a warm, lazy autumn day, perfect "football weather" to those who had come from the States. For three and a half hours Maoris, Samoans, and Tongans, "all in colorful native costume, performed authentic dances and songs of welcome in one of the most spectacular displays ever seen in New Zealand."

That evening some four thousand people met in the new David O. McKay Building to hear a chorus of

over five hundred voices present a concert of songs familiar to members of the Church throughout the world. Most of the visitors caught their first glimpse of the temple at night. It appeared almost to stand in the sky. But for the lighted stairways leading to the temple entrance, the surroundings were invisible. Far from the glow of city lights, and illuminated only by its own lighting, it looked a thing apart from this world.

The ground line is 58 feet above the highway. The polished bronze tower reaches 157 feet above the ground and 215 feet above the highway.

Standing majestically under the Southern Cross, and facing twelve degrees east of north, this temple on the hill in Tuhikaramea already has become a landmark in New Zealand.

To the east are the peat lands, brown and flat, but promising. They are being drained, and one day they will be green and inviting. To the north is the campus of the Church College of New Zealand, white buildings surrounded by spacious lawns. To the east are soft rolling hills, green and fertile, reminiscent of the lovely English countryside. To the south are choice pasture lands where fat sheep feed. Here, also directly behind the temple, is the home of the temple president.

Dedication day dawned with promise. To this first session on Sunday, April 20, came presidents—heads of missions, districts, branches, priesthood quorums. It was a picture of promise, those six hundred men and their wives seated in the temple. Here were leaders who had been tried and proved faithful, and in looking into their faces one felt an assurance that the Church in the Pacific is in strong and able hands, and that the future is bright with promise.

The choir opened with Parley P. Pratt's immortal hymn of the Restoration:

"The morning breaks; the shadows flee;
Lo, Zion's standard is unfurled!

The dawning of a brighter day,
Majestic rises on the world."

It was prophetic. That was an unforgettable morning.

"They, the builders of the temple." These attended the Sunday afternoon session. On this same site for years they had been troweling concrete, laying block, sawing, hammering, sanding, painting. Now they entered quietly and sat reverently. This was the work of their hands, this holy structure. With the prayer of their prophet and with songs of hosanna they now consecrated it to the Lord.

On Monday morning the Australian Saints assembled—fathers, mothers, and beautiful children. One man had sold his car and furniture, and traveled a distance greater than from San Francisco to New York. What matter the price of these earthly things in comparison with the blessings here to be gained? Was it worth it? Yes, every sixpence that it had cost. It would have been worth it had it been necessary to go another nine thousand miles.

That afternoon was given over to the Saints from Samoa. The invocation was offered by a big man with a brown skin, dressed in a white lava lava. His English was flawless, his expression inspiring.

Another was called on to interpret for President McKay. Again in a white lava lava, with white shirt and neat cravat, his feet without shoes, he stood beside the President and with a facility seldom seen in a translator, spoke in the language of his people the words of their leader.

The friendly, wonderful people of Tonga gathered the next morning. There was a kindness in their expressions, a trusting naivete in their manner that made one feel that here surely were the children of the Lord.

Then followed sessions on Tuesday afternoon, and Wednesday, for the people of New Zealand.

Intermingled were Maoris and Europeans. Elderly Maori women, whose faces were tattooed and whose hands were wrinkled with the labor of years, sat with blue-eyed, fair-skinned, shawl-wrapped women who looked as if they belonged in the cities of England.

Again, there was something prophetic about it. Here were two great strains of the house of Israel—the children of Ephraim from the isles of Britain, and the children of Lehi from the isles of the Pacific.

At each of these eight sessions President McKay spoke and offered the dedicatory prayer. At each session selected choirs sang, "Holiness Becometh the House of the Lord" and "The House of the Lord Is Completed." A soloist presented "Bless This House." With the exception of the solos, the music was furnished without accompaniment.

Baptisms for the dead were conducted on Monday. On Wednesday evening the regular ordinance work began with the group from Tonga who were scheduled to leave the next day for their island homes. This work was conducted in the language of the people who participated: Tongan, followed by English, Samoan, and later by Maori and Tahitian.

The preparation of the temple ordinances in the various languages had been a great labor of love, done for the most part in the Salt Lake Temple by natives and missionaries who spent uncounted hours in this work.

The temple contains four sealing rooms, and here at the conclusion of the ordinance work was witnessed the kind of love that almost seems to foreshadow heaven. Here, in the authority of the Holy Priesthood, parents and children were sealed together in a union that can be broken only by sin or neglect.

A little woman came with her husband. They were evidently people of extremely modest circumstances. She held in her hand a straw basket, and in the basket a Book of Remembrance, the record of her people, laboriously gathered. To the temple she brought that record, out of the love born of the gospel, that those of her people who had gone before might enjoy the rich blessings of which she bore testimony.

A widow, the mother of seventeen children, brought the record of her family. Her husband had joined the Church at a time when persecution was expected and experienced. Now these many years he had been gone, and she had stood alone struggling for her children, three of whom had passed away. The tears she shed with the assurance of reunion were tears which came of appreciation and testimony.

The difficult task of recording was handled by A. Bent Peterson, recorder of the Los Angeles Temple. William A. Cole, representing the Genealogical Society, assisted with this work, all under the direction of E. Albert Rosenvall, temple president.

During the days immediately following the dedication 1071 ordinances were performed.

Most of those who came to the temple lived in tents. A veritable tent village had been constructed, housing some eight hundred members of the Church, including elders of the New Zealand Mission.

With their initial ordinance work completed, the people returned to their homes and the missionaries to their fields of labor. But, as many testified, they will never be the same after that experience.

Following dedication of the temple, the college and its buildings were dedicated in services held Thursday, April 24, in the David O. McKay Building. Said to be the largest (Continued on page 538)

Preparation

by Sterling W. Sill

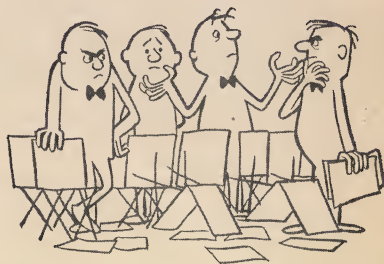
Assistant to the Council of the Twelve

Every day we see the tragedies of young men with untrained minds and unschooled spirits. The benefit is available, but they "receive not the gift."

One of the most beautiful, wonderful, useful, effective words in our language is the word *preparation*. The habit of being prepared has brought more success, been responsible for more happiness, done more good, and saved more souls than any other single thing. The most productive workers, the most pleasant friends, the most useful citizens, and the best church leaders are those who are always fully prepared. Almost all of life is made up of preparation. How well we prepare determines almost every success. We prepare for school; we prepare for marriage; we prepare for our life's work; we prepare for life itself; we prepare for death. Someone has said, "The future belongs to him who prepares for it." That not

only applies to the future; it also applies to the present. It also applies to our eternal exaltation in the celestial kingdom.

Probably the word that represents the most tragedy in our lives is the word, *unprepared*. The word *unprepared* is tragic because it implies that the failure was preventable. Try to picture the needless embarrassment and disappointment of the five foolish virgins with no oil in their lamps. Their foolishness was their neglect. Every day we see the tragedies of young men with untrained minds and unschooled spirits. The benefit is available, but they "receive not the gift."



No advance interest had been taken.

Recently I attended an important church meeting to which a hundred leaders had been invited. To begin with, those in charge of the meeting were late in arriving. The room in which the meeting was to be held was in complete disorder, indicating that no advance interest had been taken. The chairs had not been arranged. The room had not been aired out. There were no flowers, songbooks, or other evidences that the leaders had given any thought whatever to this important occasion. The meeting itself was not organized, and therefore failed in its purpose. But the leaders were in as great a disarray as the room.

Lack of preparation is significant for many reasons. It is usually the cause of failure, but it is even more important for what it indicates in people. It shows apathy and sloth in visible form and pictures the unwillingness of the people concerned to assume their proper responsibility. Solomon said, "Where there is no vision, the people perish." (Prov. 29:18.) How true that is. And if we cannot see the little things lying immediately before our eyes, how can we hope to see the great things lying off in the distant future?

When Jesus appeared upon the American continent after his resurrection, the people were unprepared to receive him. For many years, prophets had told them of his coming to redeem the world. This would be one

of the greatest events ever to take place, and would happen but once in the history of the world. But when Jesus came, the people were not ready. They were even unprepared to learn. Jesus said to them, "I perceive that ye are weak, and that ye cannot understand all my words which I am commanded of the Father to speak unto you at this time.

"Therefore, go ye into your homes and ponder the things which I have said, and ask of the Father, in my name, that ye may understand, and prepare your minds for the morrow, and I come unto you again." (3 Nephi 17:2-3.)

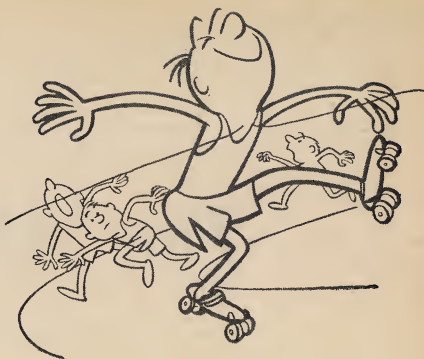
It was not enough that Jesus had given his life for them. Now he must wait while they prepared their minds even to understand his message. People were unprepared in the days of Noah; they were not prepared in Jerusalem; they were unprepared upon the western continent. And we will still be unprepared when he comes again in glory in the clouds of heaven.

Preparation is the most important part of our lives. It is the most prominent teaching of the Lord. Jesus himself lived upon the earth only thirty-three years, thirty of which were spent in preparation. If you want that percentage figure, it is over 90 percent. Scripture is filled with such admonitions as: "Prepare ye the way of the Lord." "Prepare yourselves for that which is to come." "Prepare my people for that great day." "Prepare your hearts." The greatest need of our lives is for adequate preparation.

The dictionary says preparation is "to set in order, to make things ready, to put together according to a plan or formula." That applies to our thoughts and our minds and our lives. We need to practise it every day and in everyday things. We have an entire life in which to put our lives together according to a divine formula, and yet, with a lifetime to prepare, most people miss the boat. The vast majority of all those who have lived or who will live upon the earth, will present themselves before God in the judgment, unprepared to enter the celestial kingdom.

What a wonderful improvement we can bring about in our lives if we acquire not only the "ability" but also the "habit" of being prepared, of always getting things thoroughly organized and arranged in advance.

Napoleon said that Providence was on the side of the army with the strongest battalions. Napoleon knew the tremendous military advantage that came to those who were trained and organized and thoroughly prepared in advance. Certainly the Lord is on the side of those who are prepared, those who have trained themselves to be valiant, industrious, and faithful. They are the ones who have their minds made up and their hearts determined. The Lord is on the side of those who have prepared themselves



The grand prizes go to those who are ready.

physically, mentally, emotionally, and spiritually. The grand prizes in life go to those who are ready.

Walter Hagen, one of the greatest of all golf champions, was once asked about the secret of his success. He said that early in his career he discovered that he could not "outplay" his opponents in the tournament unless he "outworked" them during training. He won many championships because he drilled hour after hour. He practised every stroke until it was perfect. Then in the tournament, he was prepared.

Just suppose that we follow that course in our church work and in our lives generally. Is there a better way to develop leadership than by thorough preparation, constant study, and intensive drill? If it was profitable for Walter Hagen to prepare for a golf tournament, certainly it is profitable for us to prepare for the celestial kingdom.

Another great champion once said that he owed more credit for his success to the habit of "always being ready" than to all of his natural abilities combined. We think we would jump at the chance to improve our abilities, and that is the purpose of preparation. Certainly preparation is our most wonderful opportunity. Yet how seldom we really take advantage of it. How seldom (Continued on page 542)



A little smattering of books, and they are ready for business.

The "Me" Stage

by W. Cleon Skousen
Chief of Police, Salt Lake City

(Behavior Patterns and Problems, Ages 3 to 6)

In the previous articles we saw how human development follows a marvelous pattern of rhythmical ebb and flow.

The first year is like an ebb tide—quiet, complacent, and receptive. The second year is just the opposite. The two-year-old comes crashing into shore with a wild gleam in his eye and a spirit of high adventure in his soul. Then suddenly, at around three, the tide changes again, and we find our little man taking on the attributes of mature babyhood—he can feed himself, dress himself, even entertain himself. Not all children change their tidal pattern at the same time nor with the same intensity, but they all follow the pattern eventually. Let us take a look at Junior in his moment of triumph as a three-year-old.

Portrait of a Three-Year-Old

By the time a boy is three years old, he can look back on a career of notable achievement. He has learned to crawl, walk, run, and climb. He is nimble and quick and can dodge, throw, stop quickly, and turn sharp corners. He swings his arms as he runs instead of holding them in front as he did a year ago. He has learned a new language with a vocabulary of several hundred words. He has developed some definite likes and dislikes which make it easier for him to choose between alternatives. He has a slight sense of the future. We can therefore get him to co-operate because of some anticipated reward. When he plays on the tricky bars, he can dutifully wait his turn. (But if the others start crowding in, he is perfectly capable of survival by jungle law!)

A three-year-old conforms. He often asks, "Is it

dis way, Mommy?" He enjoys being told how well he does things. He likes to play in the same room where his mother is working—which accounts for his toy menagerie taking over the kitchen, front room, and dining room. For the most part, co-operation and pleasant companionship characterize his pattern during this period. The exception is when he eats.

Beginning shortly before age three, Junior goes on a hunger strike that may last as long as two years. Of course, he does eat, but like a bird—a hummingbird. The effect on his mother is likely to create a four-alarm panic, especially when she begins to observe that her chubby little cherub is threatening to take on the skinny proportions of a string-bean pole. Frantically, we hasten to the doctor with this tragic disclosure. With professional patience he guides us into a quiet back office and there softly whispers, "Junior's glands are changing."

"Perhaps so," we reply impatiently, "meanwhile, he won't eat!"

"He doesn't have to eat," says the doctor, "at least, not like he used to."

"But he's losing weight!" we argue.

"No, he's just shifting it around," he explains.

Then, with just the right proportion of professional compassion, he exposes us to a most solemn secret from the Ancient Order of How to Grow Babies. He says that beginning around age two and one-half a baby will begin to turn his roly-poly dimples and fat into muscles and bone. This results in a taller, more slender specimen of humanity. While this process is going on the little fellow has a sluggish appetite or none at all. The doctor says to encourage him to eat when he will, but not to make a big issue out of it. Unless he actually starts losing weight there is no cause for worry. He warns us that Junior's half-alive appetite can be killed completely with piecing



or sweets. Even a chew of gum before dinner can send him off to bed supperless.

After a set of new parents have gone through this food strike period with their first son and heir, they usually feel far more casual about it when it hits their other children.



What About "Slow" Children?

We might also mention that by the time certain children are three years old their parents become aware that they seem to be slow compared with youngsters their own age. They seem slow in learning to walk or learning to talk. Often they refuse to be housebroken, bed broken, or thumb broken.

When we present these problems to our doctor, he will examine the little fellow and, unless there is some abnormality, tell us to relax. He tells us that "slow-growing" babies often excel as adults. Some of the world's greatest athletes were late learning to walk. Some of the most accomplished public speakers were late learning to talk.

This means that the patterns of conduct we have described as "normal" for particular stages of development are flexible rather than fixed. And it is Mother Nature (rather than parents) who must decide when a child will change from one stage to another. It therefore becomes the role of the parents to go right ahead enjoying Junior for what he is without trying to force activities on him until Mother Nature has given the clear signal of "ready now!"

A three-year-old may worry his parents when he is observed eating with his left hand rather than his right. It used to be considered desirable to let this trend continue for fear the frustration of a change might cause Junior to stutter, but today many doctors agree with Dr. Abram Blau, who wrote, *The Master Hand*.

This book provides considerable evidence that right- or left-handedness is not inborn but is acquired through habit. Dr. Blau recommends that parents tactfully help the child from the very beginning to use his right hand. However, if there is a positive preference for the left hand and all attempts to make the change create violent antagonism, then it is thought best to let the matter go rather than fight or argue over it.

Being Kicked Out of the Nest

Around three-and-one-half or a little later—just as we get Junior well adjusted to all the little "duties" and "habits" of a model child—something happens. Perhaps it first begins happening in the minds of the parents—they start taking Junior for granted. Without quite realizing it, they continue pushing Junior up the road of self-sufficiency. Actually, this is entirely proper, but eventually Junior realizes precisely what is happening. Like a bolt of lightning from a summer sky the idea suddenly crackles in his brain: *He is being kicked out of the nest!* With nostalgic anguish he recalls the good old days when his parents fed him, dressed him, and really took care of him. In those days when he fell down and got a scabby nose,

they rushed over, swept him up in their arms, anointed his bruises, and kissed the hurt. Now he can fall flat on his face, and all they say is, "Get up, Junior, get up! Gotta be a little man now!"

This scandalous development convinces Junior that life has reached a monumental crisis. Almost instinctively he takes decisive action. He determines to blow a retreat and get back to his baby days as fast as he possible can. Overnight he starts acting like a baby, whimpering like a baby, and demanding constant attention by every devious method his cunning little brain can conjure up. He throws tantrums, throws food, cries hysterically, and turns into a first-class hooligan. This is the beginning of a three-year war on his parents literally to force them to return to the "good old days." It is a period of centrifugal dynamics when Junior wants to make himself the center of the universe. The "Me" stage has arrived!

Portrait of a Four-Year-Old

The natural reaction of most parents to the "Me" stage is to interpret Junior's sudden collapse as a tremendous catastrophe which must be recouped at all costs. They therefore double the pressure to make Junior conform the way he did so beautifully during the previous few months. The fact that he does not respond is maddening since they *know* he can do it. Obviously, he is just being stubborn. "Like his father!" the mother soliloquizes.

But in this war for attention between Junior and his parents it is helpful to realize that Mother Nature intended that Junior should win most of the time. How, for example, can you avoid giving Junior attention when his techniques include hammering on the piano, pounding on his baby brother, asking millions of sly, provocative questions, pouncing on the sleeping cat, or trying to make the dog bite his own tail? Amazingly, he will even do things to get attention when he knows the thing he is doing deserves (and is likely to require) a good paddling.

Thus we are introduced to this astonishing period of adventurous growth which belongs to a four-year-old. Mother Nature has endowed him with a brand-new set of insights, and for awhile he will be aware of more things than he can manage. In wild glee he thrusts out in all directions trying to experiment with his newly discovered powers. He chatters continuously with his two thousand word vocabulary; he tells big stories; he tattles; he threatens; he calls names; he gives alibis. In the middle of the night he gets up and takes exploratory excursions throughout the house; may even end up with his pillow and blanket, sleeping behind the couch. He blusters up and down in a brave new world. He is indeed the center of the universe.

With their later children young parents find this stage much easier to cope with because they know it is just a phase of growing up and does not represent a complete personality backslide, as they originally thought. They learn to keep a little pressure on Junior but give him lots of affection and considerable attention so he will gradually realize that he does not have to work so hard to be somebody. As this gradually dawns on his little brain, he will have occasional and sometimes frequent flights of "being good" just as he used to be in those heavenly days as a three-year-old.

Lying and Stealing

Before leaving our four-year-old, however, we had better mention two special problems which drive his parents to distraction (or to their pediatrician). One is telling whopping lies and the other is stealing everything he can lay his hands on. Fortunately, however, a little fellow of this age does not know he is lying or stealing, and the worst mistake an adult can make is to tell him he is a "liar" or a "thief." If he ever gets the idea that he is either a liar or a thief, he is likely to wear it like a badge and continue his practices just because of the new status it gives him.

Junior's fibs at age four are really exercises in creative imagination:

"Mommy!"

"Yes."

"I just saw a dragon."

"Oh, Junior, you didn't see any dragon."

"Sure I did. It was big as a house. Had horns and burned a fire in its nose."

"What did you do?"

"Well, I just stood and watched. I was very brave."

"What happened to the dragon?"

"It went down a gopher hole!"

Parents soon learned that if they pretend to enjoy Junior's tall tales and refer to them as real good "stories," he soon gets the idea that his folks are pretty smart, and they can tell when something really happened and when he is just making it up for fun.

As for stealing, all a four-year-old knows about it is that he saw something, wanted it, and took it. His sense of property rights is practically nonexistent since everything he gets in life is subject to other people's control. For example, he gets an electric train for Christmas; and the next thing he knows his dad knocks the cowcatcher off the engine experimenting with an elevated track. He gets the feeling that "possession" is "ownership," so what he wants, he takes. A patient parent will let him play with an "acquired" toy for awhile and then go with him to return it to the neighbor boy.

(To be continued)



What to do in Leadership

If the regular stake priesthood leadership meetings are handled the way they should be, they are among the best available tools for teaching the program of priesthood reactivation and for checking on how it is working in the stakes.

How shall these meetings be handled? What should be discussed in the regularly scheduled priesthood departments? Who should conduct the discussions? How can we get the most out of these sessions?

First, let us fit the priesthood leadership meetings into their proper perspective and position in the priesthood program:

1. The stake presidency presides over all priesthood holders and priesthood organizations in the stake. It is their obligation to regulate priesthood affairs in conformity with the program of the Church.

2. To aid the stake presidency in administering the details of all priesthood programs there are three regular committees:

- a. Stake Melchizedek Priesthood committee
- b. Stake Aaronic Priesthood committee
- c. Stake committee for senior members of the Aaronic Priesthood.

These committees are the eyes, ears, arms, and administrative agencies of the stake presidency; the more they are used, the more effectively the priesthood programs work.

3. Each priesthood quorum has a presidency of its

own whose responsibility it is to train quorum members in the duties of their callings and to lead them along the path to eternal life in the kingdom of God.

4. It is the specific assignment of the stake Melchizedek Priesthood committee to train, counsel, teach, aid, and help Melchizedek Priesthood quorum presidencies in understanding and discharging their responsibilities.

5. This help and guidance is given as part of the regular stake priesthood leadership meetings, as well as on other occasions. Eight such leadership meetings are held in each stake each year—four of them are conducted on a quorum presidency basis so that the stake committee will have opportunity to instruct quorum presidencies, and four are held on a committee basis so that members of the three standing committees can receive counsel and direction in their important duties. The members of the stake Melchizedek Priesthood committee conduct these departments.

With these responsibilities and this organizational arrangement in mind, how shall the high councilmen in charge of the various departments prepare themselves to do effective jobs?

1. Obviously they must know and have a working familiarity with the general priesthood program of the Church and be in harmony with it. There can



Meetings

be no mental reservations as to following the Church program.

2. They must specialize on all phases of priesthood reactivation so they can reach particular types of delinquent brethren.

3. A comprehensive knowledge of the Melchizedek Priesthood *Handbook* is absolutely essential.

4. Drawing on their own experiences and what they can learn from others, they must learn how to apply the principles in the handbook to the practical problems of the quorums.

5. Certainly they must become intimately acquainted with the quorum officers, understand the abilities and potential capacities of these brethren, and use wisdom and tact in counseling with them.

6. High councilmen must also know their own place. They are to counsel and guide, to suggest and encourage; they do not preside; they do not run the affairs of the quorums; they do not try to boss the quorum presidencies. Rather, they encourage these brethren to use their own initiative and abilities.

7. It would be helpful if the members of the high council were aware of instances of good work being done in other stakes and areas so they could tell quorum officers where to go for additional practical suggestions.

8. A working knowledge of the affairs of each quorum—its projects, problems, potentials—will enable

the high councilmen to give more realistic help; for example, they must know the geography of each area, the social and financial status of members, the leadership abilities of the officers, whether there are farmers or lawyers in the quorum, how many missionaries in the area need help, and so on.

9. It is help and not pressure that is needed. The members of the high council so assigned should let plans, projects, and programs originate with the quorum presidencies. Presidencies are the ones who have been given the keys to run the quorums, and they should be permitted to exercise them in harmony with the general program of the Church.

Members of stake Melchizedek Priesthood committees who have prepared themselves for their work along the lines indicated above will have no difficulty determining what to do in the departments of stake priesthood leadership meetings. They will know the problems of the quorums and will have specific and practical suggestions to make.

If for any reason they feel they do not have an intimate working knowledge of these problems, they will—for instance—ask the quorum presidencies, a month in advance, to submit in writing a list of questions and problems for discussion.

The general priesthood committee of the Church has no detailed outline of (Continued on page 545)

"Unto every man . . ."

by Hermine Briggs Horman

LDS Department of Education

"Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones;

"And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born." (Abraham 3:22-23.)

What a dull world this would be if every man and woman were the same in feature, stature, ability, likes, and dislikes! It was never intended to be so. In his wisdom our Heavenly Father has given unto each of his children to develop in his own way, in his own time. Yet how often does the shortsightedness of men endeavor to distort this pattern by setting a universal pace for all, regardless of the innate abilities or personal desires of the individual! Whether one is a professional teacher, a community leader, or lays claim to the "teacher" title only at Church functions, there are certain fundamental factors of which he should be cognizant if he would "really teach." Henry Van Dyke has given us a little insight into the "ideal teaching" which will aid our basic understanding:

"And what of teaching? Ah, there you have the best rewarded of all vocations. Dare not to enter it unless you love it. For the vast majority of men and women it has no promise of wealth or fame, but they to whom it is dear for its own sake are among the nobility of mankind. I sing the praise of the Unknown Teacher. . . .

"Famous educators plan new systems of pedagogy, but it is the Unknown Teacher who delivers and guides the young. He lives in obscurity and contends with hardship. For him no trumpets blare, no chariots wait, no golden decorations are decreed. He keeps the watch along the borders of darkness and leads the attack on the trenches of ignorance and folly. Patient in his duty, he quickens the indolent, encourages the eager, and steadies the unstable. He communicates his own joy and learning and shares with boys and girls the best treasures of his mind. He lights many candles which in later years will shine back to cheer him. This is his reward.

"Knowledge may be gained from books; but the love of knowledge is transmitted only by personal contact. No one has deserved better of the Republic than the Unknown Teacher. No one is more worthy to be enrolled in a democratic aristocracy—king of himself and servant of mankind."

A prominent contemporary educator, G. H. Reavis, has penned a satire which cleverly points up problems which may exist in school situations.

The Animal School

"Once upon a time the animals had a school. The curriculum consisted of running, climbing, and swimming, and all the animals took all the subjects.

"The duck was good in swimming, better in fact than his instructor, and he made passing grades in flying, but he was practically hopeless in running. Because he was low in this subject he was made to stay in after school and drop his swimming class in



order to practise running. He kept this up until he was only average in swimming. But average is acceptable, so nobody worried about that except the duck.

"The eagle was considered a problem pupil and was disciplined severely. He beat all the others to the top of the tree in the climbing class, but he had his own way of getting there.

"The rabbit started at the top of the class in running, but he had a nervous breakdown and had to drop out of school on account of so much makeup in swimming.

"The squirrel led the climbing class, but his flying teacher made him start his flying lessons from the ground instead of from the top of the tree down, and he developed charley horses from over-exertion at the take-off and began getting C's in climbing and D's in running.

"The practical prairie dogs apprenticed their off-

spring to a badger when the school authorities refused to add digging to the curriculum."

Is it not somewhat of a paradox that we readily accept the limitations and abilities of our animal friends, the "lesser of God's creations," but fail to acknowledge individual differences in our fellow beings? Because many of those who educate the mind have seemingly turned blind eyes to this truth, we find in our modern culture a frustrated society, clamoring to be that which they are not, or cannot become, or perhaps were never meant to be. The result is chaos and confusion, and an environment which lends itself to the ways of war rather than peace.

As we take the chalk in hand and face the eager, responsive group before us, we will, if we are to touch their lives, accept the fact that we are not all created equal; *we will accept every child where he is, as he is*, and make certain that each has equal opportunity to find his better self. We can then begin to formulate objectives which will be beneficial both to the teacher and to the learner. May I suggest the following plan of attack, which will work equally well with a group studying the scriptures or a 4-II project:

Objectives of Teaching

Our method of approach should be:

1. Conduct-centered and not activity-centered.
2. Built around personality needs.
3. Reveal the world as it is and not partially or superficially.
4. Meet individual differences and not just get by with them.
5. Evaluate pupil progress in terms of personality development as well as academic achievement.
6. Provide sensory experiences to relieve tensions and to crystallize attitudes into dynamic moral behavior.
7. Develop attitudes that are adjustive to an ever-changing world.
8. Teach followership as well as leadership.
9. Help students live a more abundant life, for "Men are, that they might have joy."

With realistic objectives, the teacher has a better concept of his own role in the learning process. Some argue that they would rather not "narrow" their scope of teaching by an established protocol, while the professional educators find the "defined" field one of unlimited challenge.

"I shall not make the dreams, the aspirations, the ambitions, the hopes of these strong, rested, restless, curious children all come true. But I shall wake in them new dreams, new visions of Canaans that each by effort may call his own, and arriving there find the joy of labor and success. (Continued on page 547)

I Think

by Christie Lund Coles

Papa was not rich by the standards of the world. He never acquired acres of land, nor an imposing array of stocks and bonds. Most of what he had, he spent or gave away.

He spent for things to make life richer and better. In my childhood, he had the first telephone in town, a fine piano, a horn phonograph (with a cylinder record for capturing our infant syllables and childish prattle), a typewriter.

He never traveled, never belonged to men's clubs or societies. His home was his heaven.

Making money was not one of his talents—nor holding on to it!

Still to me, Papa was one of the richest men I ever knew. He lived richly, loved deeply, left an enduring impression on those who knew him best.

He knew history better than most people and could talk about memorable places with a feeling and understanding that people who had traveled the length and breadth of the world never quite duplicated.

Early in life he acquired a love of books. That love never left him even until the day he died.

One of my most prized recollections is the memory of his reading aloud Lord Byron, Keats, Dickens, Shakespeare. And I remember his reciting the western tear-jerkers: "Ostler Joe" and "The Face On the

Bar Room Floor," which he had learned one summer while herding sheep.

Father also wrote. He published a country newspaper, and in his later years a small weekly in a larger city. Its subscription list was small, but it contained names of some prominent people in practically every nation of the world. In it, he wrote many inspiring and wonderful things. He always championed the underdog, always raised his voice against injustice and evil.

He is remembered by many who knew and loved him.

He is remembered by me.

I see him as he used to come through the door, slowly, without ceremony, but with a certain regality about him. Always when he came home there was his smile and his kiss.

If my mother, my two sisters, and I were not prettied up, he would say, "Remember, the king might come."

Finally, our answer came to be, "But the king has come." He would laugh, but Mama was his "queen" and we were his three jewels.

And if we were prettied, he never took it for granted, never failed to notice. Even the slightest new bauble caught his attention and his praise.

of Papa *I see his hands as he*

peeled my apple . . .

I remember the feel

of those hands upon

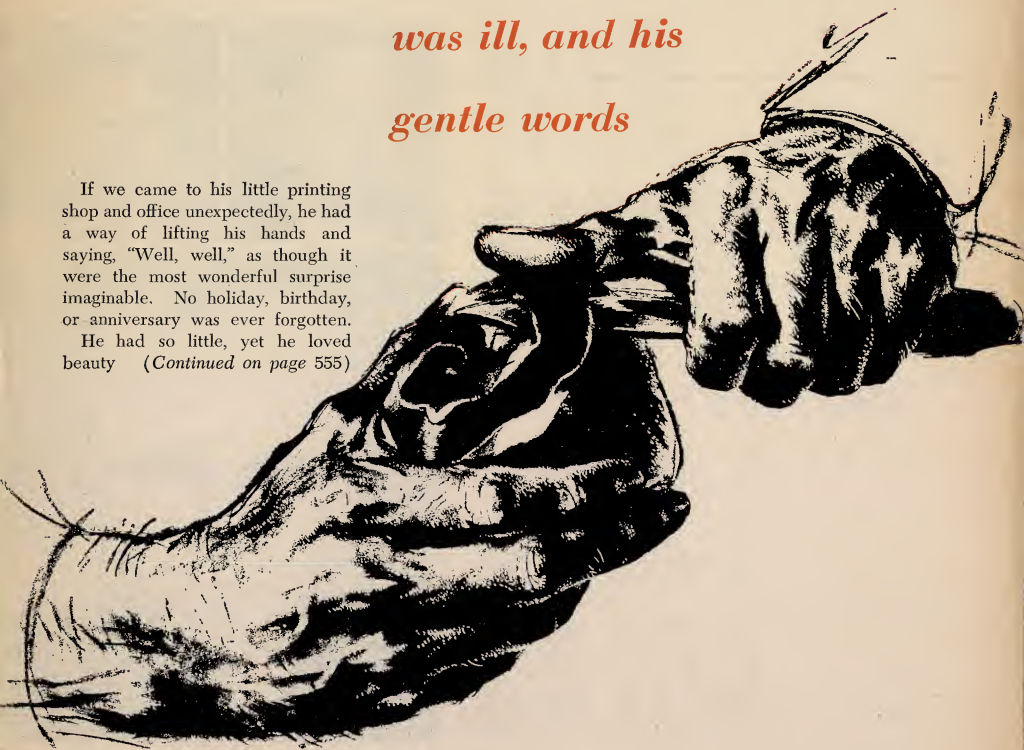
my head when I

was ill, and his

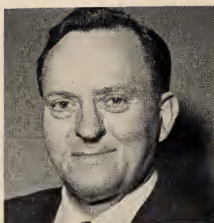
gentle words

If we came to his little printing shop and office unexpectedly, he had a way of lifting his hands and saying, "Well, well," as though it were the most wonderful surprise imaginable. No holiday, birthday, or anniversary was ever forgotten.

He had so little, yet he loved beauty (Continued on page 555)



**NEW
YMMIA
SUPERINTENDENCY
LOOKS
AHEAD**



The new YMMIA superintendency: Joseph T. Bentley, general superintendent (below). He is an assistant to the President of Brigham Young University. Alvin R. Dyer, 1st assistant general superintendent (left). He is President of Central States Mission. G. Carlos Smith, 2nd assistant general superintendent (right). Elder Smith was formerly President of Holladay (Salt Lake City) Stake.

by Albert L. Zobell, Jr.

Research Editor

The new general superintendency of the Young Men's Mutual Improvement Association—Superintendent Joseph T. Bentley, who was announced at the April general conference, and his assistant superintendents, Elders Alvin R. Dyer and G. Carlos Smith, Jr., announced several weeks later, bring to their new responsibility training and wisdom gained by long activity in the Church.

Superintendent Bentley is an assistant to the president of Brigham Young University, having recently been released as president of the Northern Mexican Mission. First Assistant Superintendent Dyer is serving as president of the Central States Mission and is expected to be released of that responsibility this summer. Second Assistant Superintendent Smith has been serving as president of the Holladay Stake.

Joseph Taylor Bentley was born March 6, 1906, in Colonia Juarez, Chihuahua, Mexico, the son of Joseph C. and Maud Taylor Bentley. His father, a merchant, was robbed many times by Mexican revolutionists of that day and time, and he was once held captive by the famous rebel, Pancho Villa. Superintendent Bentley attended grade school in Mexico, and as a young lad had many exciting and faith-promoting experiences during the revolutions.

In 1924 he came to Provo, and in 1928 was graduated by BYU in accounting and business administration, having worked his way through college. After his marriage to Kathleen Bench on June 14, 1928, he and his bride journeyed to New York City, where he obtained employment and entered Columbia University on a part-time basis. In 1930, he began teaching at the Juarez Academy in Mexico and in 1935 was employed by the American Smelting and Refining Company offices in Chihuahua City.

Coming again to Utah in 1940, Superintendent Bentley was principal of the Roosevelt High School. In 1942 he came to the Salt Lake offices of the smelting firm. Becoming a certified public accountant in 1946, he opened his own offices. He joined the

BYU accounting department in 1953, and in 1955, became its head.

In Church activity he has held most of the offices in the priesthood quorums and auxiliary organizations. He was president of the Chihuahua Branch in 1939; a counselor in the Roosevelt (Utah) Stake presidency, 1941-42; a member of the Big Cottonwood (Utah) Stake high council, 1943-46; president of the high priests quorum, Big Cottonwood Stake, 1946-49; president of the American Branch of the Church in Mexico City, 1949; first counselor in the Mexican Mission presidency, 1950-53; a member of the high council, East Sharon (Utah) Stake, 1953-56; second counselor, Brigham Young University Stake, for a short time in 1956, and president of the Northern Mexican Mission from June 1, 1956, until a few months ago.

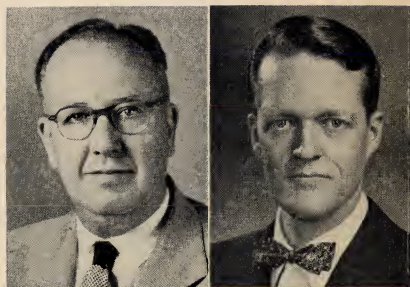
He and Mrs. Bentley are the parents of five children.

When he was fifteen (the age of today's Explorers in the MIA), the young man who was to become the general superintendent of the Mutual had a very serious illness. He was taken to El Paso, Texas, where he was examined thoroughly by three physicians. Their verdict: he couldn't possibly live thirty days. But at the end of those thirty days he was well, through the healing power of the priesthood. This is just one of the things that has strengthened the faith of the new leader of one of the Church's youth organizations.

Elder Dyer was born January 1, 1904, in Salt Lake City, a son of Alfred Robert and Harriet Walsh Dyer. He filled a mission to the Eastern States in 1922-24, and married May E. Jackson, June 2, 1926. He served as a counselor for eight years in the Fifteenth Ward bishopric; and in the bishopric of the Monument Park Ward for four years, and as bishop of Monument Park Ward for five years. He served as YMMIA superintendent of the Sixteenth Ward and as Sunday School superintendent in Yalecrest Ward. He has served as a member of the high council in Salt Lake and Riverside stakes. While serving as mission president, Elder Dyer has found time to be a member of the Missouri Historical Society and the Jackson County Historical Society. He and Mrs. Dyer are the parents of two children.

Elder Smith was born August 23, 1910, in Salt Lake City, a son of George Carlos and Lillian Emery Smith. He was sustained as president of Big Cottonwood Stake in 1949 (the name was changed to Cottonwood Stake in 1950); and as president of Holladay Stake in 1956; previously he had served as a counselor in the Big Cottonwood Stake presidency. He has been a member of the YMMIA superintendency of Holladay Ward and has been a Sunday School teacher. He is an Eagle Scout and a Master M Man. He married LaVon Petersen, March 16, 1933; they are the parents of five children.

A
DECADE
1948-1958
OF
SERVICE



The retiring superintendency: Elbert R. Curtis, general superintendent (below, left). A. Walter Stevenson, 1st assistant general superintendent (above, left). David S. King, 2nd assistant general superintendent (center). Ralph W. Hardy, 2nd assistant general superintendent from September 1948 to August 1949. Elder Hardy died August 6, 1957.

by Doyle L. Green
Managing Editor



More than 214,000 young men twelve years of age and older are enrolled in the YMMIA. It is no little assignment to be responsible for the religious and recreational activities for this group. The multitudinous duties involved include the planning, building, and supervising of manual and recreational programs, preparation of handbooks and manuals, training of leaders, conducting of conventions and institutes throughout all the stakes of the Church, managing the affairs of the business and circulation de-

partments of The Improvement Era, directing the great M-Men and Jr. M-Men, Explorer, and Boy Scout programs, and supervising many other activities held jointly with the young women's organization.

This important phase of the Church program has been directed since its inception by some great leaders, including four presidents of the Church and three apostles: Junius F. Wells, 1876-1880; Wilford Woodruff, 1880-1898; Lorenzo Snow, 1898-1901; Joseph F. Smith, 1901-1918; Anthony W. Ivins, 1918-1921; George Albert Smith, 1921-1935; Albert E. Bowen, 1935-1937; and George Q. Morris, 1937-1948. Each of these men and those who worked with them contributed to the imposing structure that is now the MIA.

Ten years ago when Elder Morris was appointed president of the Eastern States Mission, the responsibility of the YMMIA was entrusted to Elbert R. Curtis, who had been trained through a lifetime of devoted service in the Church for the many and varied tasks required of the general superintendent of the Young Men's Mutual Improvement Association. He was at the time of his appointment president of the Sugar

House Stake, and in addition to many ward and stake positions, he had also served as a missionary to the British Isles, president of the Western States Mission, and secretary of the Melchizedek Priesthood committee of the Church. He also brought to the position a wealth of training and experience in business. The Lord had prepared him well for this important assignment.

As his assistants Superintendent Curtis chose A. Walter Stevenson of the Mt. Ogden stake presidency, and Ralph W. Hardy, bishop of the East Ensign Ward. A board of some forty-five devoted and capable men was selected to help carry on the program. When Elder Hardy moved to Washington, D. C., in 1949, he was replaced in the superintendency by David S. King.

The decade just past has been a period of phenomenal growth in the Church and changing conditions in the world. Over-all Church membership between 1948 and 1957 increased from 1,041,970 to 1,488,314, or 42.8 percent. The number of wards jumped from 1,313 to 2,081, while the number of stakes grew by 45.9 percent—from 172 to 251.

During this same period there was an alarming increase in juvenile delinquency throughout the nation. Obscene literature overflowed the newsstands; television with its resultant goods and ills vied for the attention of both young and old.

Meanwhile, the tempo of already too fast living was speeding up and talk was turning to intercontinental ballistic missiles, space platforms, and rocket ships.

What a challenge to keep MIA vibrant and vital, to build and administer a program which would fit the needs of the young men of the rapidly growing Church of Jesus Christ of Latter-day Saints as the world entered the space age!

But the challenge was met by Elder Curtis and his associates, working closely with the YWMA general presidency—Bertha S. Reeder, Emily H. Bennett, and LaRue C. Longden, and their board. Emphasis has been placed on the needs of the individual, and all activities have been built on the theory that the worth of each boy is great, that given the right training and opportunities he is a potential leader and pillar of strength for the Church, a potential head of a faithful Latter-day Saint family.

How well has the program been working?

A stake president reports that thirty-three people in his stake joined the Church in one year recently because they became interested in the gospel through the program of the Mutual Improvement Associations. In a ward in that same stake, two missionaries formed the nucleus of an M-Men basketball squad on which seven nonmembers also played. All seven became converted and were baptized, and five of them filled missions. Some of these young men learned to pray while bowing their heads with their teammates in dressing rooms before games.

A mission president writes: "In the mission, athletics and sports are regarded as essential factors in our proselyting. I am thinking now of the Ashton Branch of the Manchester District which received its organ-



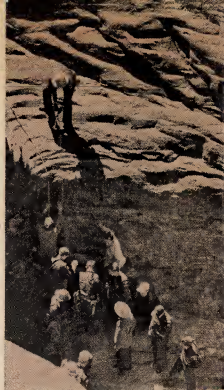
Twenty-four thousand young men participate in basketball yearly.



Participants in all-Church junior softball tournaments hold an annual banquet in Salt Lake City for socializing and inspiration.



More than 550 dance festivals are held yearly throughout the Church (above). Some 30,000 participate in softball annually.



Young men of 14 and 15 enjoy the exploring program of the Church.

ization and most of its members from among the baseball fans of our team in that area."

At Valley Forge, Pennsylvania, in the summer of 1957, some two thousand two hundred LDS Scouts and their leaders from the United States and Canada participated in the national Scout Jamboree—religious services at which Elders Harold B. Lee and Delbert L. Stapley of the Council of the Twelve were speakers, and visits to Church historical spots were important parts of that rich experience.

An Explorer leader in an Idaho ward, with the close co-operation of his Post committee, in a few months of earnestly and prayerfully following the recommended program, organized a Sea Explorer Post which became recognized as one of the top Posts in the Council. Activity replaced inactivity among the boys. Attendance at meetings jumped from two or three to eighteen or twenty.

During a recent basketball season the captain of one of the M-Men teams which had won a berth in the all-Church tournament asked if his team's schedule could be adjusted so the team members could go through the Salt Lake Temple with one of the group who was getting married. The entire squad accompanied him through a temple session.

In California a young man enrolled in the MIA so he could participate in athletics. His mother tried to influence him not to go to MIA and associate with "Mormons," but he would not be persuaded. Rather, he finally prevailed upon her to attend a Mutual meeting and some M-Men basketball games. Both of them subsequently joined the Church.

At an all-Church senior softball tournament being held at the new Church softball park in Salt Lake City, the bishop of a ward, who was also coach of the ward team, pointed out four senior members of the Aaronic Priesthood who had been brought into activity through the softball program.

A stake MIA superintendent in Nevada was recently invited by stake authorities to baptize six converts who had become interested in the gospel through attending MIA.

These accounts, and hundreds more like them, are matters of record. But could the untold stories be gathered together it would undoubtedly be found that the program of the MIA affects for good the lives of every person it touches.

On the record books Superintendent Curtis' period of service will be remembered mainly for ten fundamental changes and refinements which were made in the MIA programs and their administration. These can be discussed but briefly here.

1. The rapid increase in Church membership and great growth in the number of stakes and wards placed a growing strain on the general boards in their attempt to meet with MIA workers in every stake in the Church. To solve this problem the practice was adopted wherever feasible to meet with stake workers only, and at the same time to combine a number of stakes for these meetings. All of the stakes in the Southern California area, for example, now meet together for a day-long "institute."

2. To assist in administering the program throughout the Church, to make possible more adequate training of leaders, and to provide needed direction for interstake activities, district and divisional work have been expanded. These areas, which are roughly equivalent to welfare districts and regions, are headed by a stake YMMIA superintendent and YWMIA president called "co-chairman." They are assisted by "supervisors" representing the activities involved—athletics, drama, dance, etc.

3. When leaders of youth in the Church were charged with the responsibility of looking after the welfare of every youth who is a potential member of the Church organizations, a new MIA leadership program was established. Under the program each young man from age twelve to twenty-five inclusive is accounted for. Monthly personal visits or contacts are made, and a yearly personal interview is held with each youth. Meetings to discuss boy needs and to co-ordinate programs are held with bishoprics. Each leader is expected to lead an exemplary life with respect to adhering to the standards of the Church



Over 40,000 LDS boys, ages 12 and 13, are active in the program of the Boy Scouts of America. Dedicated leaders provide a spiritual atmosphere for these future men of the country.



Such activities as drama, in which thousands of young men participate each year, develop skills, poise, and self-confidence, important facets of a boy's character.



The "Duty to God" award is presented by the Church to the young men who are faithful in their religious duties.

and attendance at Church and committee meetings.

Leadership recognition certificates are awarded to honor leaders who qualify under the program, and reports from many quarters indicate that the program is helping MIA workers throughout the Church to give better service to our youth by helping them to do their duty in the Church.

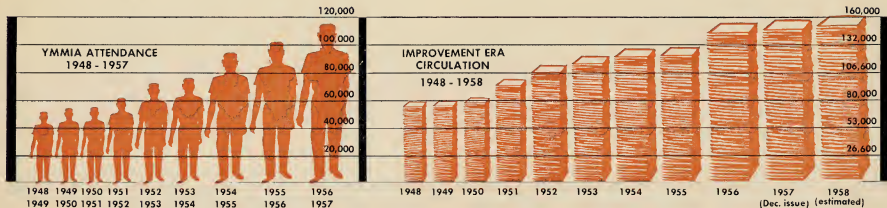
4. In order better to serve the needs of the seventeen- and eighteen-year-olds in the Church a new department was created in Mutual, called in the case of the YMMIA, Junior M-Men. Lessons and activities designed to give spiritual, recreational, and social experiences, a stimulating achievement program, and personal guidance and counseling by the class leader are emphasized. Over 27,000 young men were enrolled in this department in 1957.

5. Athletic activities have been expanded in order to give more young men a chance to participate. The M-Men basketball league has long been called the largest basketball league in the world. Some 10,490 players participated in it in 1956-57. But the junior basketball league, established on a churchwide basis in 1955, already has more participants—13,860 during the same season.

The senior and junior softball programs of the Church have been administered by the Mutual since their inception in 1949 and 1953 respectively. Twenty-nine thousand four hundred and forty-two young men engaged in this activity last year.

Singing is a regular MIA activity. Thousands participate in quartets and choruses.

Divisional organization has extended activities to such centers as the Hollywood Bowl in Los Angeles.





MEMBERS OF THE YMMIA GENERAL BOARD RELEASED ARE: First row, left to right: Harold Glen Clark, E. Allen Bateman, Charles Mitchener, Jr., Alma H. Pettigrew, A. Walter Stevenson, Elbert R. Curtis, David S. King, Frank McGhee*, Crawford Gates, Joy Duncun*. Second row, left to right: Clark P. Russell, Clark N. Stahl, W. Floyd Millet, Lynn Hales, Forace Green, Richard L. Gunn, William B. Smart, G. LaMont Richards, Elvis B. Terry. Third row, left to right: Albert O. Mitchell, Rulon B. Stanfield, John U. Webber, Lee Jepperson, Ted Bushman, Kenneth H. Sheffield, Gordon Owen, Harry Clarke, Alma

Heaton, George I. Cannon. Fourth row, left to right: Adolphus P. Warnick, Francis L. Urry, Doyle L. Green, Royal L. Garff, Irving P. Beesley, L. Clair Likes, Knight B. Kerr, Stanford G. Smith*, Roy W. Dooey, Wallace F. Toronto, Richard Tanner*, Marvin J. Ashton. Not present when picture was taken: Wendell E. Adams, Harrold S. Alvord, E. LaMar Buckner*, Armond F. Carr, Joseph F. Catmull, Roy M. Darley, Keith M. Engar, Lester F. Hewlett, Jr., Leon L. Imlay, Parley H. Liddle, Marvin L. Pugh, D. L. Roberts, C. Vern Yates. *Previously released.

Volleyball also has been adopted as part of the MIA athletic program for both junior and senior groups. Senior All-Church tournaments have been held for eight years, and junior tournaments for two.

6. The scouting program in the Church has been strengthened in many quarters. In 1950 the National Council established the position of Director of "Mormon" Relationships. Elder D. L. Roberts was appointed to this position. The purpose of this new position was to assist the Church to make more effective use of the scouting program. Close on the heels of this appointment came the establishment of a general Church scouting relationships committee, composed of President David O. McKay, the advisers to the Mutual, the presiding bishop, the "Mormon" relationships director, and the YMMIA general superintendency. This group sets policies, approves programs, and in many ways works to make the Scout program more effective.

7. Three thousand six hundred and sixty-five "Duty to God" awards were made to young men in the Church between the time the program was announced in 1953 and the middle of March 1958. This is an all-Church award for Scouts and Explorers, designed to help our young men do their duty to God. To qualify, a young man must fill the following requirements for four years: (a) earn the individual priesthood award, (b) attend Sunday School and Mutual 75 percent of the time, and (c) be officially registered with the Boy Scouts of America. He must also have attained the rank of First Class Scout or Apprentice Explorer.

8. The past ten years has seen phenomenal growth in the circulation of The Improvement Era. The general superintendent of the Mutual is the general manager of this magazine and along with the general president of the YWMIA, who is the assistant general manager, directs all matters regarding circulation,

advertising, and business. Ten years ago the audited circulation was \$2,000; today it is 160,000! This record alone is a tribute to Superintendent Curtis and Mutual Improvement Association workers throughout the world.

The "Sixtieth Anniversary Campaign" recently completed was one of the most impressive ever conducted with about 12,000 new subscribers being added to the lists. About 60,000 Era subscriptions go to families in Utah, 25,000 to California, and 17,000 to Idaho. The Era finds its way into every state in the United States and to many other countries, with about 6,000 copies going overseas monthly.

9. Increased service is being given to the missions of the Church. In 1956 a mission committee was formed on the general boards. One of its first assignments was to prepare a mission MIA handbook which explains the MIA program and how it may be organized and used in the home, the neighborhood, a small branch, and a large branch.

10. A program has also been established for young men in missions outside the United States who are unable to affiliate with a Boy Scout organization. This "Vanguard" program includes provisions for weekly meetings, advancement in rank, guides for personal living, and participation in many activities.

And so a decade of service—and a decade of progress—is concluding for Superintendent Elbert R. Curtis, his assistants, and the general board of the Young Men's Mutual Improvement Association. Great growth has been experienced; important and significant changes have been made. Success in the program is due to the efforts of devoted men on the general, stake, and ward levels, but the Superintendent has been the general of the army, the symbol of all MIA stands for. Young men—and women—throughout the Church join in thanking him, his assistants and his board, and wishing them well.

Ruth May Fox

by Lucy Grant Cannon

The day that must come to all of us, came to Sister Ruth May Fox early Saturday morning, February 12, 1958. For her a glorious day of release, for those of us who remain, a day of sober soul searching. Where has there ever been another person such as she?

There is so much that could be said of this true Latter-day Saint, for she kept in books and her poetical writings her life story. To her children and her children's children, her thousands of admiring friends and co-workers, these writings will always be a beacon of light, courage, and faith.

Ruth May Fox was born of humble parents who, when she was five months old, heard and accepted the gospel. When Sister Fox was eighty-three years old, she returned to England with her daughter, Vida Fox Clawson, who conducted a European tour. This tour took people to England to a great celebration. It had been 100 years since the gospel was introduced into England when the first sermon was preached at Vauxhall, a little church in Preston.

At this city on the River Ribble, the first baptism occurred. There on the River Ribble one hundred years later, a service was held under the direction of President Heber J. Grant. Sister Fox was one of the speakers. She told of her early life in England, where as a sixteen-month-old baby she had been left motherless, and of her father James May's tender care. She



told how he put her in homes where she could be cared for and of their coming to Zion when she was seven. She told of the years before reaching Zion, of traveling steerage from England, living in St. Louis and other places, working and scrimping and saving every penny to help them reach Zion, of the trip across the plains, walking the entire distance. What a dream of her life it was to walk once more in those shady lanes in England, to look out over the green fields dotted with buttercups and daisies!

She went to her home town, which she had left when a child. Here she found many of the old landmarks she had held in her memory all those years—the old rope yard, the street where she lived, the iron lady in the garden of the wealthy landowner whose estate was nearby, and the lake with the swans swimming on it—the swans were still on the lake. Here she bore her testimony to the truth of the gospel, and told of what the gospel had done for her and hers, its glorious opportunities for development and service. If she had not been a Latter-day Saint, she might have lived and died in obscurity.

On Sister Fox's 100th anniversary her son Feramor gave this thumbnail sketch of his mother's activities. "Nineteen years growing up. Forty years rearing a family. Nineteen years an officer in the Primary Association. Twenty-six (Continued on page 534)



Do Not Be Deceived

by Clifford E. Young

Assistant to the Council of the Twelve

In preparation for the next visit of the ward teachers, it is hoped that each family will read, as a part of their family hour, this stirring article. It is one of a series in which General Authorities, in cooperation with the Presiding Bishopric, discuss the monthly ward teaching topics.

There are a few obligations which if properly met would contribute much to the happiness of Latter-day Saints. First, there is the privilege of attending Sacrament meeting on the Sabbath day. Here one can worship the Lord "in spirit and in truth." He is permitted to partake of the Sacrament without restriction or restraint other than that of his own conscience. Here he may renew his covenants with the Lord that he will keep his commandments, and witness anew that he is willing to take on himself the name of Christ, that his spirit may be with him.

"And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day;

"For verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High;

"Nevertheless thy vows shall be offered up in righteousness on all days and at all times;

"But remember that on this, the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord.

"And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart that thy fasting may be perfect, or, in other words, that thy joy may be full." (D & C 59:9-13.)

I quote the following from President David O. McKay: "The partaking of the sacrament of the Lord's Supper is one of the most sacred ordinances of the Church of Jesus Christ. Associated with it are principles fundamental in character-building and essential to man's advancement and exaltation in the kingdom of God. . . .

"Members of the Church . . . should strive very earnestly to reflect in their daily conduct those ideals which on Sunday they profess to cherish.

"In the partaking of the sacrament, there is danger of people's permitting formality to supersede spirituality. When such is the case, the ordinance may prove to be a curse instead of a blessing." (*Gospel Ideals*, page 71.)

Before going to Sacrament meeting it is a good practice to read the prayers on the Sacrament. Read them to your children and explain them so the children also, though young, may have some concept of the meaning of partaking of the Sacrament. Explain to them that they are prayers that our Heavenly Father

revealed to the Prophet Joseph Smith, that they are God's direct instructions to us, his children. In this connection it is advisable that the bishop instruct the priests to learn the prayers and to repeat them slowly as they bless the Sacrament. Attending Sacrament meeting is more than a duty; it is a blessing.

Another obligation of Latter-day Saints is the teaching of the Savior. "If ye love me, keep my commandments.

"... If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." (John 14:15, 23.) When the lawyer came to Jesus and asked, tempting him, "Master, which is the great commandment in the law?"

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbour as thyself." (Matt. 22:36-39.) Centuries before the coming of the Savior in the flesh, the Lord had given to his children the Decalogue, the Ten Commandments. These commandments remain in force today after 3500 years.

Cecil B. DeMille, addressing the students and patrons of the Brigham Young University, made the following comments on the laws of God, and specifically, the Ten Commandments:

"We are inclined to think of law as something merely restrictive—something hemming us in. We sometimes think of law as the opposite of liberty. But that is a false conception. That is not the way that God's inspired prophets and lawgivers looked upon the law. Law has a twofold purpose. It is meant to govern. It is meant to educate. . . .

"The Ten Commandments of God, when they are observed prevent murder, stealing, false witness, envy and the worshiping of false ideals. . . . Today some people are inclined to look upon those commandments as a bit archaic. But they are not. They are more modern than today's newspaper—because they are timeless. . . .

"The Ten Commandments are not rules to obey as a personal favor to God. They are the fundamental principles without which mankind cannot live together. They make those who keep them faithfully strong, wholesome, confident, dedicated men and women. This is because the Commandments

come from the same Divine Hand that fashioned our human nature." (*Speeches of the Year*, May 31, 1957, pp. 4-5.)

When the Prophet Joseph was a prisoner in the jail at Liberty, Missouri, in March 1839, he was sorely tried. He was persecuted and had been cast in prison largely because he claimed to be a prophet of God. He was conscious of the desperate situation in which he found himself and realized that his people also were suffering great persecutions—the loss of their homes and of their flocks and herds. In this perplexing situation he uttered a prayer: "O God, where art thou? And where is the pavilion that covereth thy hiding place?"

"How long shall thy hand be stayed, and thine eye, yea thy pure eye, behold from the eternal heavens the wrongs of thy people and of thy servants, and thine ear be penetrated with their cries?"

"Yea, O Lord, how long shall they suffer these wrongs and unlawful oppressions, before thine heart shall be softened toward them, and thy bowels be moved with compassion toward them?"

In answer to this prayer there came to him these words: "My son, peace be unto thy soul; thine adversity and thine afflictions shall be but a small moment;

"And then, if thou endure it well, God shall exalt thee on high; thou shalt triumph over all thy foes." (D & C 121:1-3; 7-8.) Here we have emphasized again the thought, "If thou endure it well, God shall exalt thee on high." Thus, we learn throughout the scriptures that the keeping of the commandments, the living as God would have us live, brings a reward of not only joy and peace in this life, but exaltation in the life to come. The commandments of God are given as a blessing to his children. They are the way of life, and while he warns us against the pitfalls incident to our failure (Continued on page 538)

Elder Clifford E. Young was born in Salt Lake City, filled a mission to the British Isles as a young man, served as stake superintendent of Sunday Schools and YMMIA, as president of Alpine (Utah) Stake, and was sustained as an Assistant to the Council of the Twelve at the April 1941 general conference.



The Presiding Bishopric's Page



THE MID-YEAR CHECK UP

One half of 1958 is gone. It is already late enough in the year to analyze the activity record of each bearer of the Aaronic Priesthood 12 to 21 years of age looking to the individual Aaronic Priesthood award. Unless this check up is made now, many young men may be denied their award through no fault of their own.

General secretaries and quorum advisers can be of inestimable assistance to bishoprics in bringing to their attention a complete analysis of the activity status of each young man.

After the analyses should come a determined effort to help those who need encouragement, fellowship, and opportunities for service.

HOW MANY TIMES SHALL WE CALL ON INACTIVE YOUNG MEN

Aaronic Priesthood quorum advisers often ask, "How many times are we expected to visit young men who are entirely inactive and who simply are not interested?"

It is recognized that discouragement may overtake one in the face of indifference on the part of young men and, often, on the part of their parents as well. Nevertheless, consider the following as a safe guide whenever the above question comes to mind:

It would not be in keeping with one's high calling as adviser to lose interest in the inactive until, after prayer and serious reflection, one is convinced that Jesus would give them no further thought.

A more complete answer will be found in Matthew 18:12-14, which we commend to each quorum adviser confronted with the above question.

STRENGTHEN TIES OF FATHER AND SON THROUGH PRIESTHOOD ACTIVITIES

We are often left to wonder whether fathers and sons really make the most of the unlimited possibilities of fellowship with each other through the priesthood they bear.

A son bearing the Aaronic Priesthood is equally a member of the same priesthood brotherhood as the father's fellow high priests, seventies, or elders. They all hold the priesthood and, while they hold different offices therein, they are, nevertheless, members of the great priesthood brotherhood established by our Heavenly Father through his Son, Jesus Christ.

There are many priesthood activities and projects which a father who bears the Melchizedek Priesthood and his son who bears the Aaronic Priesthood can perform together with equal right and mutual blessing. For instance, (1) pray together as father and son on occasion of special personal need, (2) worship together, (3) study the priesthood systematically at home, (4) attend both stake and ward priesthood meetings, (5) counsel together on family matters of mutual interest, (6) attend fathers' and sons' priesthood socials, (7) work on welfare projects, (8) counsel with each other on the problems of boyhood and young manhood in all their ramifications, (9) work, think, plan, and play together, often, (10) make priesthood brotherhood a father-and-son reality.

Father and son relationships, through the fellowship and brotherhood of the priesthood, have their perfect example in the bond of boundless love and mutual understanding which has always existed in the hearts of the Eternal Father and his Son, Jesus Christ. While they are perfect in their relationships as father and son, their perfection is not beyond the reach of man. We may profitably observe these

desirable feelings between mortal fathers and sons, but let us not lose sight of the more perfect example we have ever before us in our Divine Father and his Beloved Son.

TO INSPIRE FAITH IS TASK OF GROUP ADVISERS TO SENIOR MEMBERS

The assigned task of group advisers to senior members of the Aaronic Priesthood is to inspire confidence and instil faith in their group members. This is a challenging and satisfying assignment, for it is a counteroffensive against the forces of evil.

The world has been overbusy in planting seeds of doubt in the hearts of God's covenant children. Cunning plans to destroy faith in God have been devised and put into action by conspiring men and women who work feverishly to replace light with darkness.

The inactivity of senior members usually stems from well-armed and carefully camouflaged invecitives, innuendoes, and insinuations against the Church and its teachings. Unless defenders of the faith are present to nullify the work of these evil forces, young men are deceived as to life's purposes.

Group advisers must be as ambitious and clever as their opposition if they would win their counteroffensive and return their group members from the byways to the true path of life. They must don the armour of righteousness, buckle on the sword of truth, and enter the fray. They must tactfully overcome the doubts in men's hearts and instil faith by positive teaching and a carefully planned and prayerful approach that gives consideration to each group member's status as well as his righteous desires.

STUDY GUIDE FOR WARD TEACHERS AUGUST 1958

Do Not Be Deceived

How often have you heard expressions of this order? "I don't go to church, but I consider myself just as good as many of those who do. The leaders of the Church expect too much. The Lord will not be so exacting. He will overlook many faults if our hearts are right."

Such opinions are indicative of a trend in modern thinking. Neglect of duty is admitted by those who do this type of rationalizing, but they attempt to justify their faults on the assumption that the laws of God will be modified. It is difficult to understand how anyone could be so presumptuous. Ancient and

modern scripture gives no implication of leniency. On the other hand, the Lord has been very specific in outlining those things we must do in order to obtain exaltation. Not only are our duties emphasized, but the Lord has also warned of punishments to be imposed upon the negligent and the disobedient.

We have been cautioned in the scriptures that Satan will strive in numerous ways to deceive us. Nothing pleases him more than to see us find fault with the Church and with its leaders. He would have us believe there is no punishment for disobedience and wrongdoing. The Prophet Nephi beheld in vision our day and described it in the following words, "And there shall also be many which shall say: Eat, drink, and be merry; nevertheless fear God—he will justify in committing a little sin; yea, lie a little, take the advantage of one because of his words, dig a pit for thy neighbor; there is no harm in this; . . . and if it so be that we are guilty, God will beat us with a few stripes, and at last we shall be saved in the kingdom of God.

"And others will he pacify, and lull them away into carnal security, that they will say: All is well in Zion, yea, Zion prospereth, all is well—and thus the devil cheateth their souls, and leadeth them away carefully down to hell." (2 Nephi 28:8, 21.)

The foregoing should be a warning to those who are thus confused in their thinking. It should be clearly understood that no man will write his own passport to heaven. Utter disappointment will be the lot of those who try. The Lord does not modify his laws. Even the Decalogue remains in force after nearly 3500 years.

It is usually the indolent who make God's laws less stringent. They deceive themselves who expect pardon for neglect of duty. "The desire of the slothful killeth him; for his hands refuse to labour." (Prov. 21:25.)

These words should be kept uppermost in our thoughts, "If thou lovest me thou shalt serve me and keep all my commandments." (D & C 42:29.)

INTRODUCTION OF STUDY GUIDE FOR SEPTEMBER 1958

Perpetuating the Purpose of the Home

The home is of divine origin and is, therefore, a sacred institution. In homes where high ideals are maintained, parents and not teachers lay the foundations of character and faith in God in the children. Home building is one of the major objectives of the Church. If the training a child should receive in the home is neglected, the Church and the school can in no way compensate for the loss.

Ruth May Fox

(Continued) years a missionary-guide on Temple Square. Thirty-one years with Red Cross. Twelve years with Traveler's Aid. Twelve years of political activity. Eight years on board of the Deseret Agricultural and Manufacturing Association. Other years in the Utah Women's Press Club, the Social Welfare League, the State Historical Society, in addition to others. Two hundred nine years."

This activity adds up to more than two centuries!

The amazing thing about it is that Ruth May Fox was rarely a figurehead or a statistic. She exemplified active participation. She grew up amid work and duty. She walked beside the wagon while others rode. She worked in the factories. She was not merely an officer in the Primary, she prepared the lessons, taught the classes, and added noticeably to the enrolment from her own home. In politics she campaigned. In MIA she did committee work, wrote lessons, visited stakes and wards, and had her share of assignments to remote places.

In Red Cross and Traveler's Aid she nursed during the flu epidemic, rolled bandages during the war, and fed and entertained soldiers passing to and from the camps.

On Temple Square, she taught thousands, corrected misunderstandings, allayed prejudice, and won friends for her religion and her people.

In retirement she used her time profitably. She listened to the news-casts and was aware of what went on in this troubled world; she read by the hour, remembered friends who were confined in their homes and visited them, and was regular in attendance at Sacrament meetings.

She didn't count her descendants—she knew them, visited them, and took delight in the steady increase in numbers. As this goes to press there are 230, but the reader will do well to add one or two likely to be reported in the next mail.

On Sister Fox's 104th anniversary, November 16, 1957, those women who had been on Sister Fox's board and other former members held a luncheon in her honor at the Lion House. Those present were asked to give one-minute tributes to her. Only a few can have a place in this story.

This was her daughter, Florence Fox Mackay's, tribute:

"I'd like to express my gratitude for the privilege of having Mother with us in our home these many years. I'm grateful that my daughters and grandchildren have had such close association with her. They have learned to love her dearly. She has set a wonderful example for us, and I hope we will always strive for the ideals she has planted in our hearts."

Vida Fox Clawson:

"Mother taught her children by both precept and example. Some folks have inferred that Mother's long life is due to a life of ease; but that isn't so. Mother scrubbed while she composed poetry, and while she sewed (she made all of our clothes) she memorized scripture and contemplated the gospel. One day when as a child I was standing by the old White sewing machine watching Mother pedal away, she stopped and turned to me and said, 'Just think, an angel from heaven has brought the gospel back to earth.' I am very grateful for the heritage my mother has given to me and my family. I remember well the effect the years following the panic had on the lives of my mother and father. When things looked darkest, Mother would say, 'We shall live one day at a time and leave the rest to the Lord.'"

Sister Rachel G. Taylor told how "Carry On" came into being:

"Blessed be this day when we may come and lay a tribute at your feet.

"Blessed were the years we labored for the youth of Zion under your inspired leadership. One example of your inspiration and help came as the Gleaners and M Men sought in vain among the stakes of the Church for a song to give a special spark to the great M Men and Gleaner conference in June 1930.

"As I was passing your desk one day, you handed me a paper containing the words of 'Carry On' and said, 'Ray, do you think this will do?'"

"The committee was thrilled. I called Alfred Durham. . . . He wrote fitting music. . . ."

"When we here have all passed to the great beyond, your song will still ring in the voices of youth, keeping alive your message, 'Carry On.'"

As Sister Fox came in to her luncheon, all the sisters arose and sang "Carry On." Then Sister Elsie

Van Noy, who was in charge, said, "Sister Fox, we are all here to welcome you on your birthday, to pay tribute to you. We would love to have you speak to us if you feel able, but we want you to do as you feel."

A moment's pause, and then that grand, lovable Latter-day Saint repeated without one flaw the 23rd Psalm:

"The Lord is my shepherd. I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff, they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever."

"This is my speech."

The eyes of those present were moist with tears as Sister Fox finished.

Jesse W. Fox, Jr., was twenty and Ruth May nineteen when they were married. For the first six months of married life they lived with Jesse's parents, after that in the home next door, and from there they moved to several places, until they built a commodious home on Second South in the Fourteenth Ward. Here most of the children were born, and here they lived in financial security.

This security wasn't to last too long because the panic of 1893 wiped out their holdings and plunged them into heavy debt. They lost their home and had to rent for thirteen years.

During these trying years, Sister Fox told, they took care of a penniless, homeless old man. He lived in a little room which they had built in their yard, staying there until his death.

An old lady who had been disowned by her family for affiliating with the Church also came to them and was with them until her passing.

The Fox home wasn't far from the Denver and Rio Grande Railroad station, and in those days tramps by the score came up the street looking for a place where they might get



Two sets of Fuller Trimview Sliding Glass Doors are angled to combine living room and pool area into one unit.

THIS MARIN COUNTY HOME SHOWS YOU HOW
all outdoors can be all yours
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a meal. Sister Fox said their home must have been marked, as never a week passed without one, two, or maybe three men being seated at their kitchen table getting a meal. Never did she turn a hungry man away.

One widower and his five boys and one girl spent a winter with them.

Sister Fox said, "In the matter of health we were fortunate." In their turn all the children had mumps, measles, whooping cough, and common colds. George had a siege of typhoid and Lester suffered a broken leg. One winter a yellow flag quarantined them with scarlet fever most of the winter. Beatrice (Bee), the youngest daughter, recovered from the scarlet fever but was left with a weak heart. Sister Fox tenderly cared for her until her death in February 1914, at the age of seventeen.

Notwithstanding their changed conditions, making it necessary to move to a smaller home and live more frugally, they sent their sons on missions, one after another.

During the flu epidemic of 1918 Sister Fox was one of the many women who went into the homes of the ill and nursed them back to health, a service of love and sacrifice. But over and above all, working continually with her family, Sister Fox found her greatest joy in contemplating the gospel around the home in her working hours, for she was always busy. If ironing, a scrap of paper with a scripture passage was before her. As she was scrubbing her floors or cleaning the woodwork, she would hum gospel hymns or repeat passages of scripture. While washing the dishes, cooking, sewing (probably with a child on her lap) she memorized bits of poetry, choice passages of scripture, and some inspirational classic.

After she lost her eyesight, she had talking books sent from the library for the blind and sat before her machine, hour after hour, day after day, changing and listening to her records. The librarian said that Sister Fox had more books than any other of their subscribers.

On her ninetieth birthday, a large reception was held in Sister Fox's honor at the Bee Hive House. More than four hundred people came and shook her hand, and she was able to go to a family gathering that evening. At that time as a memento a

card was published with her picture and her testimony, which each person received.

My Testimony

"Ever since I could understand, the gospel has meant everything to me. It has been my very breath, my mantle of protection against temptation, my consolation in sorrow, my joy and glory throughout all my days and my hope of eternal life. 'The Kingdom of God or nothing' has been my motto. Ruth May Fox."

It would take volumes to chronicle Sister Fox's Church activities. Her first assignment was Sunday School teacher. Then came nineteen years as a Primary officer, acting as counselor to three presidents and as president. While president of the Primary she also served as president of the YWMA for three years. Then in dual capacity as YWMA ward president and member of Elmina S. Taylor's general board, she served nine years. Sister Martha H. Tingey became general president of the YWMA at the death of Sister Elmina S. Taylor, and Sister Fox was chosen as first counselor.

Sister Tingey presided over the general board for thirty-one years with Sister Fox as her first counselor. At Sister Tingey's retirement because of ill health, Sister Fox was chosen president, at seventy-five years of age.

She saw the MIA develop far beyond her fondest hopes. Stakes multiplied; new wards were organized; new missions were formed; and all these new stakes, missions, and wards made the general board work more complex and arduous.

But through it all Sister Fox rejoiced; for Zion was in her beauty rising, the young women of Zion were gaining in stature and a testimony of the gospel, true to her message to them, "You are the daughters of Zion; live up to your heritage."

Of all of her many Church activities, I believe that she loved best her years as a missionary on Temple Square. Every Friday afternoon, and often other days in the week (for she was a minute man), she was at Temple Square. Here she had the opportunity to tell the story of her people; here she had the opportunity to bear her testimony to the divinity of the Church; to her, soul-satisfying privileges.

During all these years as a gen-

eral board member and president of the YWMA, Sister Fox traveled extensively, visiting every stake in the Church, many of them several times. She attended national recreational conferences; a dozen times she was a delegate to the National Council of Women and for several years was an officer of that organization.

One of her most memorable conventions was to the Hawaiian Islands, where she and Elder Albert E. Bowen, representing the Young Men's organization, conducted the first auxiliary convention ever held outside the confines of the United States.

Another memorable occasion for her was the unveiling of a marker at Independence Rock, Wyoming, June 21, 1931. Sister Fox was one of the speakers. Here she had passed as a child and had camped overnight. Here she had chiseled her name on the rock as thousands of others had done. Here she had climbed to the top, as a child of thirteen; and here again she had made the ascent at seventy-eight.

General conference and MIA June conference were red-letter days in her life. She attended all the general meetings, the music festivals, the dance festivals, the drama festivals, the department meetings, the outdoor activities, always participating, always rejoicing in the progress of the work.

In later years she never missed listening to all the sessions of the general conference, including the very last one, just a day or two before she breathed her last. What a record of Church service she had! It cannot be equaled.

Her funeral was held in the Bonneville Stake House. Sister Fox had selected the hymns which she wished to be sung: "Come Let Us Anew," "Abide With Me," and "Oh, My Father." President J. Reuben Clark, Jr., Sister Clarissa A. Beesley, and Dr. David Smith told of her faith, her wonderful accomplishments, and her crowning glory of motherhood. Sister Grace Nixon Stewart read one of Sister Fox's poems: "To My Children."

The closing song was one that will never be duplicated. Seventy grandchildren standing behind the pulpit sang "Carry On," led by Harold Keddington, who at June conference in 1930 led the M Men and Gleaner (Continued on page 538)

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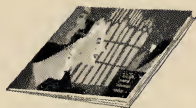
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Ruth May Fox

(Continued) chorus at the Tabernacle in the first rendition of "Carry On." Elder Lorin Wheelwright was at the organ. The closing prayer was offered by Ross Fox.

All that was mortal of Sister Ruth May Fox, the illustrious and lovable pioneer who at the close of her one hundred and four years could say

with Paul, "I have fought a good fight, I have finished my course, I have kept the faith:

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing," was laid to rest in the hallowed grounds in the tops of the mountains—those mountains

which beckoned her on as she walked for three long months the one thousand miles over plains and desert sands, cheered as she sang "We're Going to the Mountains of Ephraim to Dwell."

Sister Fox has gone from our sight, but not from our hearts. She will always live in memory, blessing us as we strive to emulate her matchless life of love and service.

Do Not Be Deceived

(Continued) to keep his commandments, his arm of mercy and charity is ever extended that we may reach up and find it whenever we will do right and keep his commandments.

"Now, the decrees of God are unalterable; therefore, the way is prepared that whosoever will may walk therein and be saved.

"Therefore, my son, see that you are merciful unto your brethren; deal justly, judge righteously, and do good continually; and if ye do all these things then shall ye receive

your reward; yea, ye shall have mercy restored unto you again; ye shall have justice restored unto you again; ye shall have a righteous judgment restored unto you again; and ye shall have good rewarded unto you again.

"For that which ye do send out shall return unto you again, and be restored." (Alma 41:8, 14, 15.)

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

"For in him dwelleth all the fullness of the Godhead bodily." (Col. 2:8-9.)

The keeping of God's commandments and living in harmony with his will are not only one's duty but provide a way of life that will bring peace to one's soul, and in times of adversity and sorrow, assurance and comfort.

I quote from "The Open Door" by Helen Keller:

"The delicate task will remain ours to ensure God's gift—Joy—to his children. Many persons have a wrong idea of what constitutes true happiness. It is not attained through self-gratification, but through fidelity to a worthy purpose. *The keeping of His commandments.*"

Temple in the Pacific

(Continued) hall in New Zealand, it contains auditorium, gymnasium, stage, and an olympic-size swimming pool. The organ, built in Christchurch, is reputed to be the largest in New Zealand.

Guests at this dedicatory service included the Honorable Walter Nash, Prime Minister of New Zealand; the Honorable Francis H. Russell, United States Ambassador to New Zealand; Mr. George Fennemore, US Consul at Auckland; Dame Hilda Ross, member of Parliament; Mr. L. le F. Ensor, Superintendent of Education; and many other officials.

On Sunday evening, April 27, the Tamaki chapel was dedicated by President McKay. More than eight hundred people gathered in this

new, attractively decorated house of worship built in a recently developed section of Auckland.

Sunday evening, at the conclusion of that unforgettable week of dedication, a few met at the home of President Ariel S. Ballif. There President McKay mentioned the possibility of a stake in New Zealand. All eyes brightened. This had scarcely been expected, a stake of Zion in that distant land south of the equator. Elder Marion G. Romney, who was to tour the mission, was requested to investigate the possibilities and make a recommendation.

The Auckland Stake of Zion became a reality on Sunday, May 18, 1958, under the direction of Elder Romney. Approximately 3500 of the sixteen thousand members of the Church in New Zealand constitute the new stake. It includes four

wards in Auckland and branches at Huntley, Hamilton, and Templeton (the temple and college site).

This is the 264th stake of the Church, the first south of the equator. Elder George R. Beisinger, who for eight years has served as construction supervisor, was named stake president.

When he left New Zealand, President McKay traveled to Fiji where he dedicated a new chapel in Suva on Sunday, May 4. From there he traveled to Hawaii and addressed students and faculty of the Church College of the Pacific.

Observing him in his travels and labors in the Pacific, there come to mind the words of President Clissold, spoken in one of the temple dedicatory services: "He is like a great lamplighter, striding through the earth, lighting torches of truth."

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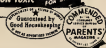
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Intent—a sure test of friendship...

Richard L. Evans



These two weeks past we have talked of friends and friendship—words of much meaning—and of the fact that no true friend would ever lead us into temptation, or to the making of memories that we would later be less than thankful for as the memories of life keep coming back. With these thoughts, recalled here in short summary, we have come to the conclusion that one sure test of friendship is to seek the welfare of him whose company we keep. Since this is so, a reasonable question to ask of everyone is this: "What do you intend?" The inner intent of the hearts of men is a matter of surpassing importance. Do they intend good or evil? honesty or dishonesty? sincerity or deception? Do they intend to serve and to safeguard others, or do they intend selfish self-service, selfish self-indulgence at the expense of others? At a time now sometimes called Victorian, and sometimes referred to as old-fashioned, fathers inquired concerning the intentions of those with whom their daughters kept company. And whatever we may call it, old-fashioned or otherwise, we cannot safely fail to consider the motives of men. The motives of everyone are important. The intent of the heart is important. It is the blueprint of what will likely be built. It is what a man will likely do, when he can, if he can. Intent is the desire that leads to the doing of the deed. For some well-known words as to intent we turn to Proverbs: "Eat thou not the bread of him that hath an evil eye, neither desire thou his dainty meats: For as he thinketh in his heart, so is he: Eat and drink, saith he to thee; but his heart is not with thee."¹ We must look to the motives of men. We must look to their real intent. And while some may say "old-fashioned," and contend that times have changed, the nature of men has not, nor has God, nor have the commandments we must keep if we are to preserve honor and honesty, virtue and chastity, cleanliness and self-respect, and happiness and peace inside ourselves, which, by all the experience of all the ages, are paramount among things most precious to be preserved. It is never wise to yield a principle to save a supposed friendship, to save an association; and anyone who does is either deceiving, or is deceived. No matter what date the calendar has turned to, even in such a time as the twentieth century, it is still essential to know the nature and motives of men and to safeguard the most precious and irreplaceable things—for with all our modern talk and so-called modern emancipation, we haven't left behind the commandments of God, nor the consequences of not keeping them.

"The Spoken Word" from Temple Square presented over KSL and the Columbia Broadcasting System, May 4, 1958. Copyright 1958.

(See page 559 for references.)

AGAINST GLOOM

by Iris W. Schow

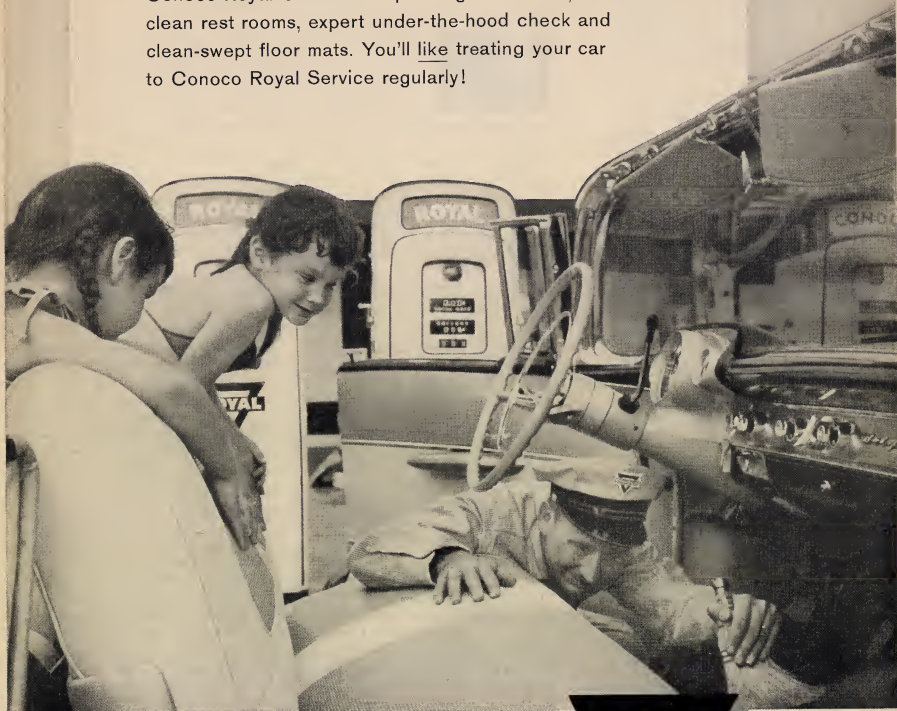
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Preparation

(Continued) we find a young man or woman who is willing really to prepare for life's work. A little education is all most young people want—a little smattering of books and they are ready for business! That is also generally true of those who work with human souls in "our Father's business." Mostly, we are unprepared.

One of the greatest of all the paradoxes is that almost everyone wants to improve his circumstances, but almost no one wants to improve himself. And yet our personal preparation is the key of all success; it is the key to happiness; it is the way we multiply our abilities; it is the way to please God. Only by effective preparation can we make full use of our God-given talents. If we lack for anything, it is not for ability, but for thoroughness in our preparation.

When we are not preparing to succeed, we are automatically preparing to fail. When we stop getting better, we start slipping in the other direction. Someone once asked Admiral Farragut if he was prepared for defeat. He said, "I certainly am not. I am prepared for victory." When we are not preparing for victory, we are automatically preparing for defeat. Victory comes by design; defeat comes by default. The Lord wants you for important service in the Church. But "there are many called, but few are chosen. And why are they not chosen?" (D & C 121:34.) Because their minds have been on other things, and they are not prepared.

If we are not prepared, why aren't we? And what are we going to do about it? There is not much time left. Abraham Lincoln said, "I'll prepare now and take my chances when the opportunity arrives." Lincoln began building his character when he was a child, and even then, he was hardly ready when the need came.

Just suppose the Lord should come today. How much oil do we have in our lamps? Will we be any better off in a year or ten years? Each of us is preparing for something. Is it failure or success? And in what degree? All of the principles of the gospel were given to prepare us for the celestial kingdom. No principle of the gospel was given to get us ready for the lower king-

doms. We qualify for the lower kingdoms by default. Those who will inherit the lower kingdoms are those who are not prepared for the higher. All success comes by design; failure, by default.

It is something to think about, that the vast majority of the children of our Father in heaven will go to one of the lesser kingdoms where they had no intention or desire to go,

merely because they were not prepared for the better place. Spiritual achievement does not depend primarily upon the number of our brain cells or our heredity or our environment, but rather upon our preparation.

Success in life is so tremendously important that no one can afford to take hold of it only with the tips of his fingers. We need to grasp it

"A mother's love outlives them all"

Richard L. Evans



Blessedly, in the lives of most of us, there are saving and safeguarding influences moving in the background, molding and mellowing and maturing us—influences of which we are often unaware. And one such influence is the patient, prayerful, presence of the mothers of men. Long years after my own beloved mother had left this life, I learned of things she had done for me which I had never known—of times when I thought I was self-sufficient, when I thought I was doing all things for myself, when she had been moving in the background, watching, waiting, aware of problems and pitfalls and possibilities, and warding many things away, with prayerful patience, even after I was far from home. How could she do otherwise? The Lord God had given her to me, and me to her, and she seemed to be as the extended arm of his influence. That I had known her before entering the limits of this life, I doubt not; and in helping me to life here, she had offered her own. She had nourished and sheltered me in infancy; nursed me in illness; heeded my cries and quieted my fears; had taught and counseled and encouraged, and dulled the sharp edge of disappointments. And all this she did so wisely and so well, so unobtrusively, with such quiet constancy, that of all she was and of all she did we were almost unaware—until her hands moved no more, until her voice was heard no more, except in hallowed memory. Will James said: "The greatest use of a life is to spend it on something that outlasts it."¹ By this test, mothers make great use of life in the everlasting effects of their unselfish service. And well would we remember the words of Macaulay: "Children, look in those eyes, listen to that dear voice, . . . feeling . . . even a single touch . . . by that gentle hand! Make much of it while yet you have that most precious of all good gifts, a loving mother . . . In after life you may have friends, fond, dear friends, but never will you have again the inexpressible love and gentleness lavished upon you, which none but a mother bestows."² With mellowed hearts and hallowed memories we thank mothers for life given and for lessons learned, and for the constancy of their sacrifice and service. And best we honor them when we become the best of what they have taught us to be. "Youth fades; love droops; the leaves of friendship fall: a mother's secret love outlives them all."³

"The Spoken Word" from Temple Square presented over KSL and the Columbia Broadcasting System, May 11, 1958. Copyright 1958.

(See page 559 for references.)

securely. We are preparing for the highest possible career. We need to think ahead and plan ahead so that we shall be ready when the time comes. We might classify preparation under some of its subheadings:

1. Physical Preparation

In any undertaking such as a church meeting, etc., think how much can be added by thorough preparation. The surroundings can be made attractive, the meeting-house itself can be made clean, tidy, and orderly; the chairs, songbooks, etc., can be properly placed. Flowers and other evidences of thoughtfulness will uplift the spirit. They will help to make every occasion a great occasion. The Lord's house is a house of order, but not only should his house be orderly, but our lives should also be orderly. And we should expend whatever effort is necessary to bring that order about.

2. Mental Preparation

Almost all of the satisfactions in life come from the way we ourselves think. We have heard of a negative mind; we have heard of a morose mind; we have heard of a depraved mind; we have heard of a damned mind. All are the result of a particular kind of preparation. If someday we would like to have a celestial mind, we must practise being godly. That means preparation.

I know a great Sunday School teacher who never goes before a Sunday School class without spending an average of eight hours in preparation. What a thrilling experience to be his student! There are others who spend very little time, and their accomplishment is usually in proportion. As teachers and speakers read and think and organize and pray, ideas can be made to take on new beauty, maturity, and importance. Jesus told the people on this continent to go home and "prepare their minds." If they were not even prepared to understand, certainly they were not prepared to teach or preach. It is not fair to take the time of people when one has little or nothing to give them.

3. Emotional Preparation

Everyone knows the importance of having his piano tuned before the concert. We see to it that the automobile engine is functioning harmoniously before the long journey is begun. It is also important to have the human spirit tuned and the mind harmonious. We can get the spirit of the gospel through



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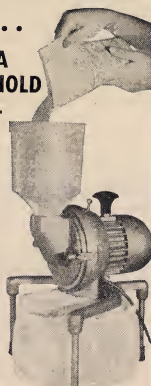
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preparation.

I know a bishop who goes to the chapel Sunday morning an hour before anyone else arrives. The beautiful grounds and the house of worship furnish an effective atmosphere for meditation, reflection, and emotional conditioning.

Jesus said, "Prepare your minds." We also need to "prepare our hearts" and our feelings. The slogan of the Boy Scout organization is, "Be pre-

pared." The Lord also says, "Be prepared." It is doubtful that two more important words could be found in all our language.

We ought to stamp these words into our minds and see to it that they are practised every day of our lives. The Lord will probably be pleased with what we do during the "tournament" if, like the champion golfer, we do our utmost during the preparation."

"To know where they are . . ."

Richard L. Evans



A much blessed mother and father were once asked how they had so well reared their children. They lived with modest means, seemingly with no unusual advantages—except love, and character, and common sense, and common convictions. The mother answered the question with a short and unpretentious sentence—an answer that implies much, though it seems simple: "We always tried to know where they were," she said. Children often wonder why parents want to know, need to know—why, in the absences of children, fathers and mothers wonder and worry. But it is an obligation parents cannot conscientiously set aside. One of the safeguards of life is to keep close to those we love, to seek counsel, to share confidences. We all need to talk things out; we all need to look at the several sides of any problem or proposition. And who better to take into our confidence than those who love us, those who have helped to give us life, those who have lived longer, and who have learned some of life's hard lessons, and whose only motive concerning us is to assure our happiness and success? Who more than parents know our thoughts, our actions, our problems, our activities and opportunities? They are legally, morally, inescapably responsible for us. Our sorrows are theirs. Our failures reflect upon them. Our successes accrue to their credit. They have both the right and responsibility to know where we are, and what influences shape our lives. Furthermore, it is part of the joy and satisfaction of life to share experiences with others, to have someone trusted to tell them to. And one evidence of gratitude, and of thoughtfulness to those we love and live with, to those who have most interest in us, is to keep close in confidence and communication with them. This is not only a source of satisfaction but also a source of safety. "He shall turn the heart of the fathers to the children, and the heart of the children to their fathers. . . ." Keeping in mind mothers and fathers waiting (and keeping in mind that some day we shall return to account for every experience to the Lord God who gave us life), is one of our surest safeguards. And well would we keep in close confidence and communication with him, and with loved ones waiting.

"The Spoken Word" from Temple Square presented over KSL and the Columbia Broadcasting System, May 18, 1958. Copyright 1958.

(See page 559 for references.)

Melchizedek Priesthood

(Continued) matters that should be considered in the departments of stake priesthood leadership meetings. That is left to the initiative and intelligence of the brethren who know local conditions and the needs of the particular quorums involved. There is no intention of taking from the stake committees their initiative and opportunities to work out their own problems.

Similarly, the stake committees should not try to detail the work of the quorum presidencies but should counsel and encourage them and leave them free to use their own judgment and initiative. People should be taught correct principles and allowed to govern themselves.

But when the brethren concerned understand the principles and the problems, it will be found that no one will want for proper material to use in the departments of the leadership meetings.

KINGDOM

by Alma Robison Higbee

They are his at last, forty acres of hilly land,
Half of it fenced, and a little meadow stream,
A long-necked hoe that fits his caloused hand,
And a house of native logs. This was his dream
And he worked for it through all the slim young years.
He worked and saved and a good, recorded deed
Says it belongs to him. No more, fears
Haunt his pillow, for now he sows his seed,
Plows his own furrows, and sees below
The smoke curl from his chimney, a warming thing
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Rosetta Bennett

(Continued) ily were Rosetta Wallace Bennett's paramount interests.

From the time she was a very young girl, she devoted her time, talents, and means to the Church. One of her choice memories of young girlhood was being chosen to present a bouquet of roses to President Wilford Woodruff at the Tabernacle.

In 1896 she was called by Sister Elmina Taylor to the general board of the Young Ladies Mutual Improvement Association, and she served continuously from that time until November 1937. In the early days of her board work, she traveled to many parts of the Church in a horse-drawn, white-top wagon.

Her contributions to general board committees and programs cannot be evaluated highly enough. To every committee to which she was assigned, she brought clear, independent thinking, fearless expression for the lessons, plans which she felt were right, wise suggestions, and with all, a receptive, open mind, and a keen appreciation for the ideas and thoughts of others. Her sense of humor and her admonishment, "We will take our assignment seriously, but let us never take ourselves too seriously," seemed to pour oil over troubled waters when opinions and viewpoints were at variance.

Her deep and abiding faith and her uncompromising belief in the gospel, her spirituality and her devout testimony were two of the great attributes which made her an outstanding and valuable board member.

When the Lion House was turned over to the YWMA as a social center, Sister Bennett was called to the committee to help restore and make plans for the use of the house. Her ideas were valuable, her work tireless. She gave to the center many beautiful and useful gifts which are still in use. For years she helped plan for the girls' summer camps throughout the Church, remaining vitally interested in the camp program all her life.

While on the Gleaner committee, she was assigned to write a code of living for the young women of the Church, of which the Gleaner Sheaf is symbolical. This, she felt, was perhaps her greatest contribution to YWMA work.

In her own words she tells of the

preparation for this assignment. She had fasted and prayed, but somehow the words or thoughts would not come—then she writes.

The day came when the sheaf was to be presented to the committee. It was not ready. In anguish of soul I asked the Lord to accept my humble, honest efforts and make it possible for me to finish it, to give it to me as he would have it written. Before I arose from my knees my thoughts became crystal clear. I arose and began to write the words as they were dictated to me—a steady flow—simple, direct, powerful words. The fourfold sheaf was finished—bound—not by me but by the Spirit of God out of the material I had gathered and the preparation I had made in sincerity, humility, and faith.

GLEANER SHEAF

Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation. (Psalms 24:3-5.)

I, a Gleaner, from this season's gleanings, shall come forth bearing my fourfold sheaf:

First, I shall bring a clean body—nothing forbidden shall enter it—no corruption shall touch it. It is my surety of eternal joy.

Second, I shall bring from my gleanings a pure heart. From it shall flow high ideals, pure thoughts, clean speech, righteous actions. By the pure eye of faith I shall see God.

Third, from my season's gleanings I shall bring a humble, obedient spirit.

I shall obey God's laws with delight.

I shall honor my womanhood.

I shall intelligently, diligently, and prayerfully perform my duties. I shall know God.

Fourth, from my season's gleanings I shall bring an honest mind.

I shall not bear false witness.

I shall speak truly.

I shall honor my word.

I shall learn the truth, and the truth shall make me free.

Thus bearing my fourfold sheaf, I shall hope to ascend into the hill of the Lord and stand in His holy place; then shall I receive the blessings from the Lord and righteousness from the God of my salvation.

She took humble pride and joy in this Gleaner Sheaf that she had written, because she felt she had been blessed with inspiration from her Father in heaven in its preparation. Thousands of girls throughout the Church use it as part of their Gleaner work.

Sister Bennett's interest in genealogical work has been an inspiration to not only her family but also to her many friends. Throughout her entire life she devoted time, energy, and means in seeking the names of her progenitors that their endowment work might be done for them. Her responsibility to her family, both living and dead, was one of the great motivating forces in her life. Her trips to Europe were not to sight-see, but to find records and names of her family tree. She found no greater satisfaction than when Kitty, the English girl who did much of her research work, brought to light a new link in her family line and she could have the endowment work done. Rosetta Wallace Bennett has helped fulfill the prophecy of the Prophet Malachi in turning the heart of the children to their fathers by her genealogical research and work.

She had a wonderful way of instilling in her children, grandchildren, and great-grandchildren, the important lessons of life. They all rallied around her as she searched genealogical records. They made many trips to the genealogical library for her and thus learned about research through doing for her.

Though deeply imbued with the importance of spiritual matters, religious duties, and Church activity, Sister Bennett also took an active part and interest in civic, cultural, educational and political affairs.

She was a member of the Tabernacle Choir under the directorship of Evan Stephens for many years, and from the time the first Utah Symphony orchestra was organized until the time of her death she was an active member of the organization, enthusiastically supporting it. It was rare indeed when Rose Bennett with some member of the family or a friend was not found in the audience during a concert.

Always she kept her membership in the University of Utah Alumni Association, and in her late years became an active member of the Emeritus Club.

No worthy civic endeavor found her unsympathetic. Hers was one of the first contributions for landscaping and planting a garden at the State Prison. She gave liberally to the mental health cause and was ever cognizant of the needs of cancer, heart, tuberculosis, and other health organizations.

No one will ever know the many facets of her generosity because she and Brother John F. Bennett were quiet about the good they did, but many individuals and organizations were recipients of gifts and their understanding and support.

At Christmas time, under her supervision her children always helped her prepare boxes—many boxes for many friends, needy and otherwise, each box a personal one with special things that Sister Bennett knew the recipient needed or would especially like. Daughters or sons or grandchildren would drive Sister Bennett to each house and deliver the Christmas gifts. In later years the daughters and sons carried on as their mother had always done before.

The devotion of her children to her, their love and their solicitude, which became even greater during the last few years of her life, gave them the opportunity to learn by example the important lessons of life. "Honour thy father and thy mother" took on the deepest meaning for them, and the commandment became a reality in their lives.

It was on March 16, 1958 just as her garden was beginning to blossom with purple and yellow crocuses promising spring's awakening, when, surrounded by the members of her loving and devoted family, Rosetta Wallace Bennett, an example of nobility, spirituality, and aristocratic womanhood, passed away. Family, friends, and community will miss her and revere her name and will remember her for unsurpassed service to the young women of the Church and because of the exemplary lives of her sons and daughters.

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fundamental "samenesses" which are common to every class. There are techniques of teaching to which all personalities respond, i. e., the three basic drives must be satisfied:

1. *The need for belonging.* This implies the universal need to be loved, to be wanted, and to become a part of the group. Perhaps this is one of the most difficult needs to satisfy, since according to psychologists, it is frequently when a child least deserves love that he is most in need of it! But have it he must!

2. *The need for a sense of achievement.* Each student must experience a consistent number of successes. These may be major or minor in nature, but if he is to achieve, he must be made to feel that he is progressing. Methodology comes forcibly into play in this area. The use of a question can be most effective. The good teacher knows that there are few "wrong" answers. "Perhaps you are thinking of the John Jones of which we spoke yesterday—let me restate the question." The instructor can always re-word, giving sufficient clues to insure a correct answer, if the particular student needs this type of encouragement. "Who is buried in Grant's tomb?" may not always be a facetious question! Conversely, the questions or other requirements should be geared to fit the capabilities of the student. Unless the abilities of the individual are challenged there is little motivated learning.

3. *The need for recognition.* Everyone loves to hear his name spoken publicly. Even the shyest among us beams with pride when the smallest achievement is given recognition. Meeting this need helps establish a place, or "status" for the individual, and can be a part of every phase of our student-teacher relationships.

A well-told story, demonstration, or example has universal appeal to the young and old alike. After a concept is taught, repetition or "re-experiencing" cements that learning, if the value of it has been clearly defined.

If the influence of a teacher does not extend beyond the classroom, he has not taught, and his students have not learned. Unless that which we teach has meaning and importance in the everyday life of the student, we have wasted both our time and his. It is not important that the Church history student memorize dates and places, and how many

Saints made up the first handcart company—but it is of vital importance that he understand that during a certain period of our country there was a cause deemed great enough that thousands left their families, friends, and worldly possessions, to endure hardship, conquer a wilderness, and even give their lives rather than deny the truths of the restored gospel. This type of knowledge has meaning. It fosters power sufficient to change the life of a student! Teach facts, yes, but make them live by teaching feelings, too!

We can vary the approach, but must always be enthusiastic about the thoughts we desire to convey.

"A passive recipient is a two-gallon jug. Whenever the teacher does not first excite inquiry, first prepare the mind by waking it up to a desire to know, and if possible to find out by itself, but proceeds to think for the child, and to give him the results before they are desired, or before they have been sought for, he makes the mind of a child a two-gallon jug, into which he may pour just two gallons, but no more. And if day after day he should continue to pour in, day after day he may expect that what he pours in will run over."

—David P. Page

Coping with the "Differences"

Since literature is replete with helps for the average student, let us confine our discussion to those who do not fit the norm of the classroom—those students who are exceptionally slow or unusually bright. Before remedial steps are taken for these students, we would do well first to endeavor to understand the reasons behind their performance. In addition to the clinical tests made available through the schools for this purpose, possibly the greatest aid to the teacher is his power of observation. Much can be learned about a boy or girl if special note is made of their clothes, their friends, their speech, their nicknames, and their interests. And of course, a home visit is of inestimable value in understanding the "whole" child.

The Bright Student

This student can either be a troublemaker in the classroom or a valuable teacher-helper, depending on the climate set for him. If his abilities and interests are not constantly challenged, he becomes rest-

less and bored, and thus seeks expression through disrupting others' studies. One alert to his needs might:

1. Give him leadership of small groups. (This might be a group of others like himself or slower students.)

2. Assign him special projects which are independent of the rest of the class.

3. Encourage him to go beyond the scope of that required by the class as a whole.

4. Counsel with his parents to assure that his out-of-school activities are also varied and meaningful.

5. Avoid "busy work" such as chapter outlining and excessive note-taking.

The Slow Learner

This child, like the bright student, is frequently the cause behind problems in classroom discipline. Too often the pace set for the group is beyond his capacity and speed. We must ever be aware that "every child is an individual and he travels by his own tailor-made time schedule." (Arnold Gesell.) Perhaps the following suggestions will be helpful:

1. Group the slow learner with those of similar capabilities.

2. Explain each principle to him in more than one way, then repeat it frequently.

3. Develop full sensory teaching techniques so that if he fails to respond to reading, for example, he can understand the material visually presented.

4. Praise him frequently for the slightest progress noted. Perhaps the best he can do is write his name, but if so, find a way of sincerely acknowledging improvement in this feat. He must enjoy at least one "success experience" daily if he is to be motivated to learn.

As teachers in the vineyard of the Lord we must realize that there is more to a student than mind or intellect. We must explore every aspect of his personality in order to help him become a useful citizen. "Unto every man he gave, according to his several ability," and it must be within the reach of all God's children to live the abundant life. To assist students in the achievement of this goal poses the greatest challenge to those who teach!

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*Today's Family—
Eileen Gibbons, Editor*

The scriptural parable of the wise virgins who filled their lamps with oil in preparation for the coming of the bridegroom portrays vividly the maxim that "Where there is no vision, the people perish!" If there is no foresight, the future of an individual or a society is uncertain. Man may work strenuously for what he can now see, but he can also plan for what he cannot see—if he does so with foresight and vision.

Foresight implies an understanding of events in the future as arising from specific causes. To know the causes is to foresee the results. Food security is achieved through anticipating the causes of food scarcity and food deterioration. Successful storage of food is built upon foresight.

Food storage should be undertaken with two general goals in mind. First is long-life storage, intended to meet the possible need for emergency food as the result of catastrophe. The other goal, economic and recurring in nature, is short-life storage. In each case the principles governing the types of food selected, as well as their maintenance and use, may differ.

Uses for long-life food storage are normally emergency in nature. They may be acute and total for infrequent and indefinite, though perhaps short, periods of time, since they may arise from destructive wars, floods, hurricanes, quakes, pestilences, major industry breakdowns, and other disasters. Foods for such storage should be selected primarily on the basis

of maximum stability, with ample nourishment in view.

The uses for short-life or economic storage are related to the everyday risks of residing in a complex society in which production and marketing are critically

interdependent. These risks involve such things as possible unemployment, interruption of transportation systems, and inflation of prices for goods or services. When inflationary trends are strong, for example, continuous food storage may function as a protective margin against increasing costs.

Short-life food storage may act as a pool from which constant withdrawals are made, with restocking continuous. It provides a buffer of safety for emer-



Food and Foresight

by Lynne A. Pettit, Ph.D.
University of Utah

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gencies and permits savings through volume and seasonal stocking. Foods for such storage should be selected on the basis of frequency of use in the family, consistency with nutritional completeness, and rotational stability. Palatability of the foods selected is also a strong factor in short-life storage.

Causes of spoilage are important considerations in selecting food for either kind of storage. Biological attack, chemical activity, or physical forces can cause changes in stored foods and should be carefully foreseen in planning effective food storage.

Biological Attack

Biological food spoilage arises from rodents, insects, parasites, molds, yeast, or bacteria.

Rodents, though a serious problem in commercial handling of food products, are probably not now so serious in the average household. It is estimated that in the United States the cost of the food consumed by each rodent is not less than two dollars a year—quite a sum in the national food picture. Properly stored food can be made unavailable to rodents by the use of suitable containers.

Cockroaches, crickets, ants, bees and wasps, flies, weevils, aphids, thrips, mites, spiders, moths, and beetles are among those insects which cause much waste in foods. Cleanliness appears to be the most effective safeguard.

Parasites such as worms, protozoa, and trichinae are found in certain foods and are controlled through cleanliness and correct processing.

Molds, another cause of food spoilage, are small, widely distributed organisms which reproduce

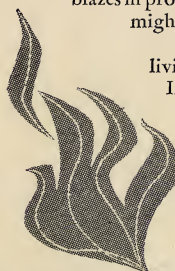
HOLD HIGH THE TORCH IN THE KITCHEN

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profusely under proper conditions. In general, they require oxygen and some (though at times slight) moisture to grow. A slightly acid environment usually encourages maximum growth. Molds are controlled by cleanliness, by removal of oxygen, and by heating to temperatures of approximately 175° F.

Yeasts are less numerous and less troublesome than molds in most foods. They grow best in acid environments but are not highly resistant to heat and may be destroyed by temperatures of approximately 150° F. Other effective controls are cleanliness, and treatment with salt.

Bacteria, the most prolific potential spoilage agents in foods, are single-celled, microscopic organisms which under proper conditions multiply rapidly through cell division. They are found widely in nature, originating largely in the soil, and are transferred by dust particles, water, animals, insects, or other moving bodies. Bacteria may survive under a great variety of conditions: with or without oxygen, at low, moderate, or high temperatures, and with or without acid. There is evidence to indicate that some bacteria are highly adaptive to environmental conditions. Some bacteria are harmful; others are beneficial.

Three generalizations may be made about bacteria in foods: First, it is their *growth processes* which produce changes in food, because in growing and multiplying, they generally cause a breakdown of food molecules. Arrest their growth, and their effect on the surrounding food substance is inhibited.

Second, the *number* of bacteria present in a food is highly important—greater numbers usually producing proportionately greater effects on the food in which they are growing. The probabilities of survival (or adaptation) despite measures to destroy them are also greater.

Third, the *kinds* of bacteria in a food substance are of critical significance. Some bacteria are entirely harmless to humans and may be consumed without fear of injury. Some bacteria in their growth processes are beneficial to foods, producing substances that are useful to humans or promoting flavors and textures which increase palatability. Certain other bacteria which may be transmitted by foods cause disease in humans by producing in

foods poisons which endanger health when consumed. Since many bacteria can grow in some foods and not in others, steps to control them are directly related to the kinds of bacteria involved.

Chemical Activities

Oxidation, a common cause of discolorations and rancid flavor in foods, is hastened by enzymes, metals, light, heat, moisture, and pressure. Control of these agents is a means of controlling food oxidations.

Nutrients, that is, the chemical compounds of which food consists, may react with each other to produce changes in foods. Color, texture, or flavor changes may result.

Acidity in a food substance sometimes has a marked effect on food color and on stability of certain vitamins.

Absorption of undesirable odors or flavorings may occur in the preparation of a food exposed to fumes, water, greases, or oils, and if improperly packaged, foods may absorb moisture or odors while stored. Metallic or other chemical contaminants may inadvertently find their way into foods—copper or iron, for example, can effect food color and vitamin content.

Radiations, visible or invisible, also promote chemical activity in food. Exposure to light may cause changes in color and flavor. Because ultraviolet light rays penetrate only slightly and affect primarily only surfaces, they are sometimes used to prevent mold growth. However, they can cause oxidations of fats and oils, resulting in rancidity. Long light rays such as infra-red may produce heat in foods, and thus alter protein structure, change flavor, produce dehydration, and affect the weight, volume, and appearance of a food.

Physical Forces

Pressure, freezing, and dehydration may introduce unwanted changes in foods. Crushing or bruising, which often occurs in handling, may rupture food tissues, subjecting them to more rapid spoilage changes. Emulsions may be disturbed and juices separated by freezing. Loss of moisture by dehydration may affect texture and appearance of a food. Foreign objects such as glass, metal, nails, or pebbles will of course

render a food objectionable or even dangerous.

Food is said to be spoiled when any change has occurred in it which makes it either unsafe or undesirable for eating. Desirability is a relative concept, for what is acceptable in food to one person or group may not be acceptable to another. Spoilage changes, however, generally involve the development of either harmful substances or unwanted flavors, odors, appearances, and textures. In some instances, reduction of nutrition value is considered spoilage.

Prevention of spoilage changes is based normally upon the use of high or low temperatures, the removal of moisture, or treatment with preservatives such as salt, sugar, acids, some spices, and some antibiotics. Each of these four methods in its own way serves to inactivate, retard, or destroy biological growth and prevent or reduce the rate of chemical changes.

Sanitation is a vital measure in control of spoilage. The removal or reduction of initial contaminations of all types, bacterial and otherwise, fortifies all subsequent steps to control spoilage. The most critically prepared food products, such as processed food for babies, are handled in sterile (aseptic) conditions.

Packaging in suitable containers is also important to the control of changes in stored foods. Assuming an adequate treatment for control of the causes of spoilage, an appropriate package can prevent contamination while handling or storing and can insure that moisture will not find its way into or out of the product and that air or other vapors will not permeate the package. Inappropriate packaging may promote spoilage changes, such as deterioration of color and flavor in transparent packages or some uncoated containers. Proper packages can guard against physical damage as well as contribute to maximum stability of food products.

Some guides to successful food storage are:

(1) When selecting foods for storage, discriminate between foods desired for long-term (catastrophe) and short-term (economic) purposes.

(2) Provide a balance of food elements known to be nutritionally necessary for human health.

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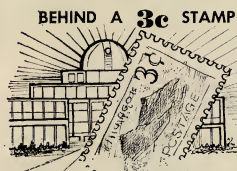
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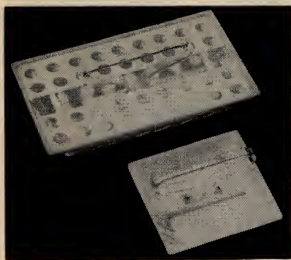
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(3) Consider palatability as a factor in the acceptance of the food at the time it may be consumed.

(4) Assure that processed food has received adequate and appropriate treatment against causes of spoilage and that in all cases maximum sanitation has been and will be maintained.

(5) In long-term storage for major emergency purposes, select foods which are of maximum stability by nature, such as hard, clean, dry grains; utilize as far as possible the most permanent methods for preventing biological and chemical changes in food, such as dehydration or concentration; package in resistant, sanitary containers of not too large dimensions to avoid contamination of entire lots when opening.

(6) In short-term storage, select foods which are part of the normal

daily family diet to insure constant rotation; store only foods which are adequately safeguarded against the causes of spoilage; provide variety of items, within the framework of those acceptable to the family, to prevent monotony and unacceptability and to insure balanced nourishment; diligently (continually) restock the foods which are taken from this storage.

(7) Avoid extremes of heat and cold in storage areas; maintain dry and sanitary conditions.

(8) Seek knowledge of the causes of deterioration in each food stored; select wisely and conscientiously for stability, nutritional balance, and acceptance to the consuming group; envision the nature of the use to which the stored food will be put.

This is "foresight" in providing food security.

Utilize Space with Bookshelves!

by Louise Price Bell

Have you ever thought of building bookshelves in your entry hall, particularly if it opens into the living area as does the one shown? Very often there is a long expanse of wall with only a depth of a foot or two

so it doesn't adapt itself to furniture. In such a wall, bookshelves can be built, from floor to ceiling, with perhaps part of the lower section given to a shallow cupboard. The shelves utilize space that is usually wasted.



I Think of Papa

(Continued) as few people ever do, particularly flowers. When we had no flowers of our own and he could not afford to buy any he would beg or "borrow" one from a neighbor's yard, bringing it home with a flourish. Often he would say the sentimental line, "Flowers, Joe, I knew you'd like 'em," or "A rose to the living is more than countless wreaths to the dead."

He was a sentimental man. But there are more grievous faults.

I remember Papa when I was a child. He and Mama would take us down to the river to skate, to ride on our sleighs; he would point out the stars—the little and big dipper, Orion, and the Pleiades.

I recall the team and buggy he rented to take us on a fishing trip never to be forgotten. I see his hands as he peeled my apple.

I remember the feel of those hands upon my head when I was ill, his gentle words, "Poor child, poor child," his watching by my bed, and his singing—though he really couldn't sing—"On the Banks of the Wabash," like a lullaby.

I can see him yet, taking his heavily engraved gold watch from his pocket, opening it, setting the wall clock by it.

The old-fashioned clock is gone. The watch lies in my mother's dresser drawer. Time ticks on, but he is gone. . . .

And I remember how he died . . . with a courage found only in the seemingly frail, and those with a knowledge of inner things.

But it is not his death that I would remember, but his life, and his goodness.

And I know that when I see him again he will lift his hands and say, "Well . . . well," as though it were the happiest thing imaginable.

And there will be his smile, and his kiss.

How priceless is the memory of a good father.

DESERT CACTUS

by Betty Isler

Condemned by nature to withstand
Parching heat and blast of sand,
Rejecting any human hand,
This thorn of life, sun-baked, wind-blown,
Out of necessity has grown
A strange, dry beauty of its own.

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"All we could ask of heaven ..."

Richard L. Evans



Some thoughtful words of Addison today suggest a subject: "The grand essentials to happiness in this life are something to do, something to love, and something to hope for." In other words we need work (which, of course, includes purpose), loved ones, and assurances for the future. Life and work and loved ones can be so sweet and meaningful, that many would ask little more of heaven—a heaven which we could all but have here, except perhaps for the fear of losing life, or the fear of losing those we love. (The fear of death for ourselves is often not so fearful as fear of losing those we love.) But with these fears taken from us, with the good and beautiful earth, with life and loved ones, with work and peace and opportunity for progress—these might well add up to about all we could ask of heaven, here or hereafter. And even separations are not irreconcilably sorrowful if there is some assurance of reunion, some promise of return. We recall the comment of a boy who had been separated from a beloved brother for many months: "Wouldn't it be wonderful," he said, "to look up and see him here just as he used to be?" No matter how long since we have seen our loved ones, we never quite completely lose the expectancy of looking up and seeing them there, in fond and familiar places. This is one of the hopes which is essential to happiness. And to those with hearts aching for loss of loved ones—to mothers and fathers who have lost children, to those who have lost parents, family, friends, to beloved husbands and wives whom death has sent on separate journeys, this we would say with earnest assurance: The ties that attach us to life are not just nebulous. Life is personal and purposeful. Truth and personality and intelligence are perpetuated. And those we have loved are more than merely a memory. "Something to do, something to love, something to hope for"—these the Lord God has given—and not hope only, but solid assurance. And a day of memorial, of remembrance, is not a day for looking back only, but for looking with faith and confidence to the future—for the most meaningful things in life are everlasting. He who has given us life here is our assurance of the certainty of life hereafter. And forever is not too long with those whom we have loved in life.

"The Spoken Word" from Temple Square presented over KSL and the Columbia Broadcasting System, May 25, 1958. Copyright 1958.

(See page 559 for references.)

THE CALL

by Verda P. Bollschweiler

For twenty years a dream within her heart
Was nurtured and has flourished like a flower;
Parents, teachers, friends, all had a part;
Faith helped, and prayer, and priesthood's mighty power.

Today her son bore witness to the truth—
A dream fulfilled in that tall, humble youth.

These Times

(Continued) of Mormon theology as expressed in the Great Council of the Gods, should readily appreciate the Declaration. The Declaration presupposes that human liberty is a necessity for human happiness and well-being. It further presupposes that the reasons for this necessity are *within* man, not external, not beyond nor outside of him. Man must be free to be either good or evil; to do good or evil. In defense of this doctrine in the seventeenth century, Milton went so far as to make something of a hero out of Lucifer in *Paradise Lost*. More than that, Milton portrays almost as heroic, Lucifer's defense of his own freedom when he seemingly desired that freedom to force others not to have freedom! This is something like an American writer portraying Stalin in heroic proportions, defending the "liberty" of a one-party dictatorship against the western world! Yet it reveals something of a fundamental principle. Milton probably went out of his way to make the point. In his *Areopagitica*, published November 25, 1644, Milton, arguing for repeal of an Act of Parliament requiring all books to be licensed by official censors before publication, said:

"Who kills a man kills a reasonable creature, God's image; but he who destroys a good book, kills reason itself, kills the image of God. . .

"Good and evil . . . grow up together almost inseparably; . . . what wisdom can there be to choose, what continence to forbear without the knowledge of evil? He that can apprehend and consider vice with all her baits and seeming pleasures, and yet abstain, and yet distinguish, and yet prefer that which is truly better, he is the true wayfaring Christian.

"Let Truth and Falsehood grapple; who ever knew Truth put to the worse, in a free and open encounter? . . . For who knows not that Truth is strong, next to the Almighty? She needs no policies, nor stratagems, nor licensings to make her victorious; those are the shifts and the defenses that error uses against her power."

The meaning of the Declaration is further appreciated when it is understood that it broke rather sharply with past American colonial,

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as well as British and European experience, in incorporating the Miltonian, Great Council-like view. To many of the best, the respected minds of 1776, freedom meant freedom only to do "good." These honorable people, like the ones to whom Milton addressed *Areopagitica*, felt it was their duty to suppress, censor, stifle expression contrary to their own opinions. What was "safe and sound" for public consumption was a privileged matter, not a question of individual right. They were not aware of the need for "opposition in all things." Truth and progress are only served under circumstances of freedom. Winston Churchill, writing in April 1958, said the advantage of being in opposition (rather than in the government) "is that one can out-distance in imagination those whose fortune it is to put plans into practical effect."

Jonathan Boucher (1738-1804), for example, was George Washington's minister. He was also the schoolmaster of Washington's stepson. Boucher bitterly opposed the American revolution. After 1764 his pulpit was used to oppose the movement, arguing that Washington and the like were not only seditious, but were "resisting the ordinances of God." Like the men at Runnymede who wrested the Magna Carta from King John, the American revolutionists were told by many of their clergymen that they were fighting God and defying the Lord. Boucher was greatly influenced by Sir Robert Filmer, as were the English of the seventeenth century, before the time of John Locke. Filmer (ca. 1600-1653), in his book *Patriarcha*, taught that God had conferred divine authority upon Adam; that Adam had reconferred it upon his sons, and so on down to the kings and government of England. Whoever, therefore, resisted or questioned the government of England questioned divine right and the authority of God. John Locke's *Second Treatise on Government* (1690) was written to show the folly and fiction of Filmer's *Patriarcha*. The Declaration of Independence follows Locke's doctrine and is a denial of *Patriarcha*. So, too, it is a denial of Jonathan Boucher's sermons in 1775.

Boucher's view of liberty is Filmer's view. John Winthrop and John Cotton, the early leaders of Massachusetts Bay, also tended to-

wards Filmer's view. Only Roger Williams, among the early leaders of New England, expressed a view sympathetic to that later expressed by Locke (1690) and the Declaration (1776). Here, for example, is how Boucher defined liberty:

"True liberty, then, is a liberty to do everything that is right, and the being *restrained* from doing anything that is wrong."

The difference between the Filmer-Boucher and Milton-Locke-Jefferson positions is, of course, not extreme. It is rather one of emphasis, and of the role of legal administration. The Filmerites, as found for example in John Winthrop's writings, would have magistrates *require* people to conform. They would expel or excommunicate those who did not satisfy the held views of the community. (See Winthrop's *Defense of an Order of the Court*, 1639.) Thus Roger Williams, whose theological and political views differed from those of Winthrop, was expelled from Massachusetts in 1635. Both views place a high role on the law; but the Locke-Jefferson notion is more liberal with respect to the rights of the individual, especially in the field of expression.

WORD POWER

by Elaine V. Emans

How curious that by a word
So brief and quickly spoken
As *no*, a dream, a way of life,
A heart may well be broken—

And by a word as diminutive
And unadorned as *yes*
A door may swing upon new worlds,
And undreamed loveliness.

Liberty, then, has to be found in relationship to law. But the Declaration, in recognizing the basic doctrine of the natural rights of man, the individual, opened the way for a more generous embodiment of individual rights within the law. English law had begun this process in the eleventh century. The Magna Carta (1215) embodied a procedural principle whereby power less than that of the central authority could maintain itself. The Petition of Right (1629), the Habeas Corpus Act (1673), and the Bill of Rights (1689),

in England, moved the process forward. But it remained for the Declaration of Independence to establish a political society, based on the broad recognition of *individual values*, rather than on special privilege or narrowly held notions. This is the grand meaning of the powerful phrases that read:

"We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the pursuit of Happiness."

Why government? What is the purpose of government? It is not to perpetuate some ancient expression of human life, but to permit the continuous, onward sweep of human expression as endowed by the Creator. In the words of the Declaration: "That, to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed."

What about a government that fails to respect individual rights? Says the Declaration: "That, whenever any form of Government becomes destructive of these ends, it is the Right of the People to alter or abolish it, and to institute new Government, laying its foundation on such Principles, and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness."

In short, as John Locke had stated, earlier, the same basic doctrine: "*The People Shall Judge.*"

The Declaration of Independence is more than a declaration of national independence of the American colonies from their great mother country. It is a declaration of the independence of the individual human spirit. The basic doctrine was embodied and restated in the nineteenth century by William C. Gregg in the lines of a familiar hymn which reads:

"Know this, that every soul is free
To choose his life and what he'll be,
For this eternal truth is given
That God will force no man to
heav'n.

"He'll call, persuade, direct aright,
And bless with wisdom, love, and
light,

In nameless ways be good and kind,
But never force the human mind."

The great doctrine of freedom of conscience, basic to the religious liberty provided by the First Amendment to the Constitution of the United States (effective December 15, 1791), derives from this same great pattern and principle. It is not an easy doctrine to maintain. Its nub lies in our willingness to tolerate not our own views, but the views of other men whose ideas, or even their very persons, are obnoxious to one's self. It requires Gamaliel-like wisdom and strength to meet such circumstances. Such are the conditions of freedom. The responsibilities of freedom are another, though related, story. But once a year, on July Fourth, it is good to contemplate the ideal of liberty.

OLD HOME REVISITED

by Ethel Peak

Stand silent by the gate tonight,
Let memory fill each cherished room
and hall with those you love.

The house will spring to light;
Doors will open, you will hear them
call.

Stand silent by the gate tonight.

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FOOTNOTES AND REFERENCES FOR ARTICLES:

Your Question

¹Teachings of the Prophet Joseph Smith, p. 275-6.

²Leviticus 12:6-8.

³Luke 2:22, 24.

⁴Matt. 10:16.

The Spoken Word

Intent—a sure test of friendship . . .

¹Proverbs 23:8-7.

²"A Mother's love outlives them all"

³Accredited to Will James, Source unknown.

⁴Thomas B. Macaulay, Source unknown.

⁵Oliver Wendell Holmes, *The Mother's Secret*.

"To know where they are . . ."

¹Malachi 4:6.

"All we could ask of heaven . . ."

¹Accredited to Addison, original source not known.

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The Last Word

A five-year old boy in a candy store was in tears. "What's the matter, Sonny?" the proprietor asked. "I had a quarter, but I lost it here somewhere."

Welling over with sympathy, the storekeeper handed the boy a popsicle. "Here," he consoled, "you can have this one free."

The youngster brightened a bit, but tears still fell. "What about my change?"

It costs more to avenge than to forgive.

■

One cannot always be a hero, but one can always be a man.

"Since I have my new automobile I don't have to walk to the bank with my deposits."

"Drive over now, eh?"

"No, I just don't make any."

It happened on a quiz program when a soldier took his place before the microphone.

"Here's your question," said the master of ceremonies. "How many successful jumps must a paratrooper make before he graduates?"

The soldier thought a moment, then said, "All of them."

■

A graduate student proposed to evaluate the generally accepted thesis that "Ambition Keeps Americans on the Move." After two months of frustrating research, he gave up. He'd found it was not ambition; it was "no parking" signs, instead.

A gang of big bad boys decided to print some money, and having done so, discovered they'd accidentally made a batch of \$15 bills. One of the clever ones suggested going into the hills and passing off the illegal money on backwoods storekeepers.

One of the gang tried it, making a 30-cent purchase and offering a \$15 bill. To his amazement, the merchant made change by handing back two \$7 bills and two 35-cent coins.

The busybody labors without thanks, talks without credit, lives without love, and dies without tears.

The ways of a superior man are threefold:
Virtuous, he is free from anxieties;
Wise, he is free from perplexities;
Behold, he is free from fear.

—Confucius

A draftee was awakened by his platoon sergeant after the rookie's first night in an army barracks.

"It's four-thirty!" bellowed the sergeant.

"Four thirty!" gasped the rookie. "Man, you'd better go to bed. We got a big day tomorrow!"

■

The manager of a small town telephone exchange told a middle-aged farmer: "With those two teenage daughters you have, we ought to double your telephone rate."

"On the contrary," the farmer replied, "you oughtn't to charge me anything, since I never get to use the phone."

The nicest thing about the future is that it comes one day at a time.

■

"With a single stroke of the brush," said the school-teacher taking his class through the art gallery, "Joshua Reynolds could change a smiling face into a frowning one."

"So can my mother," said a small boy.

Many a small boy is the kind of kid his mother tells him not to play with.

THE HARPIST

by Elizabeth A. Hutchison

Great harps of the pines with resonant strings,
When plucked by the wind's imperative fingers,
Vibrate with the storm's tempestuous sweep,
Filled with a dissonant terror that lingers.
In furious tempo and demonlike rage,
Cacophonous chords, with evil demanding,
Rend the brightness of noon with shriek and with moan,
A mystery beyond a man's understanding.
But now, with evening's mute benediction,
A gossamer breeze strums a soft lullaby,
And low in the west a shimmering Venus
Heralds the peace of a hushed velvet sky.
I lie in the dark and hear the low murmur
Of mystical music, whose motif is sleep;
The penitent wind, a magical harpist,
Would soothe me to slumber, dreamless and deep.

WIFE'S SONG

by Ethel Jacobson

I love your quick
Engaging grin;
The clean swift lines
Of cheek and chin;
Blue eyes that hint
Outrageous things;
The brows above
Like soaring wings;
The lift of throat,
Sculptured and strong,
Where laughter bubbles,
Or a song.
But I know tenderness
Apart—
For quiet hands
That hold my heart.



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Recipe: perfect homemade plum jelly. Crush 5 lbs. ripe tart plums. Simmer 10 min., covered, with 1½ cups water. Squeeze through jelly bag or cheesecloth layers. Mix 5½ cups juice with 1 box *Sure-Jell* in saucepan. (Or use *Certo*—recipe on bottle.)



Bring to a boil, over high heat, stirring constantly. At once, stir in 7½ cups sugar, bring to boil again. Boil hard 1 min., stirring constantly. Short boiling time gives you fresher flavor! And less juice boils away, so you get up to 50% higher yield!



Remove from heat, skim off foam and pour into glasses. (No paraffining with new-type jars.) Yields 12 medium glasses, for pennies a glass! And you're sure of perfect results with all kinds of fruits—when you use powdered *Sure-Jell* or liquid *Certo*!

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How much is Dad worth?

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